THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From Giles Fletcher.

Repentance.

DEEPLY, alas! empassioned she stood,
To see a flaming brand toss'd up from hell,
Boiling her heart in her own lustful blood,
That oft for torment she would loudly yell;
Now she would sighing sit, and now she fell
Crouching upon the ground, in sackcloth trust:
Early and late she pray'd; and fast she must;
And all her hair hung full of ashes, and of dust.

Of all most hated, yet hated most of all
Of her own self she was; disconsolate
(As though her flesh did but infuneral
Her buried ghost) she in an arbor sat
Of thorny briar, weeping her cursed state:
And her before a hasty river fled,
Which her blind eyes with faithful penance fed,
And all about, the grass with tears hung down his head.

Her eyes, though blind abroad, at home kept fast,
Inward they turn'd, and look'd into her head,
At which she often started, as aghast,
To see so fearful spectacles of dread;
And with one hand her breast she martyred,
Wounding her heart, the same to mortify,
The other a fair damsel held her by:
Which if but once let go, she sunk immediately.

But Faith was quick, and nimble as the Heaven,
As if of love and life she all had been:
And though of present sight her sense were reaven,
Yet she could see the things could not be seen.
Beyond the stars, as nothing were between,
She fix'd her sight, disdaining things below:
Into the sea she could a mountain throw,
And make the sun to stand, and waters backward flow.

THE CHURCHMAN.

CONFIRMATION.

"Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel; being such as have grown *partly of the corrupt following of the Apostles*, partly are states of life allowed in the Scriptures, but yet *have not like nature of sacraments with baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of* GOD" Art. xxv. A Layman, who is much scandalized at a paragraph which recently appeared in our columns relative to the wholesale confirmations which are the scandal of the Church of England, angrily asks us, "Why should not the excellent ordinance of Confirmation, practised as it is by at least three-fourths of Christendom," (so is extreme unction,) "be as much an outward and visible sign of an inward and spiritual grace as baptism is?" He refers us to Archbishop Secker. We beg to refer him to the Thirty-nine Articles, as clearly teaching two things. First, that Confirmation has *not* any visible sign or ceremony ordained of GOD; secondly, that the mockery of the apostolic transmission of the HOLY GHOST by worldly prelates, has grown out of the "corrupt following of the apostles."—*London Patriot.*

Is it possible? thought we, on reading the above paragraph in the London Patriot. So we consulted a copy of the Book of Common Prayer, published this year at Philadelphia, with the official sanction of Bishop White; and we found it even so. Will the Churchman or some other Episcopalian, explain this matter? Do they regard the *ceremony* of confirmation by a Bishop, as a "*state of life* allowed in the Scriptures," like matrimony, or as having "grown of the *corrupt* following of the apostles?" How is it, that their Bishops continue to practise a ceremony, of which their Articles speak thus?—*Bost. Rec.*

Why not the same difficulty with Orders or Ordination? Our Prayer-book contains very solemn forms of ordination, and we make great account of it: will it be said, that they who framed or adopted our articles, were guilty of the egregious inconsistency of pronouncing ordination, as set forth in their own formulas, to be "a corrupt following of the apostles?" It may be sufficient, therefore, to resolve the scruples of the Recorder, to say, 1st. that the word confirmation here, as well as Penance, Orders and Extreme Unction, is to be referred to the rite as practised in the Church of Rome, and not to the primitive form adopted by the Church of England and thence transmitted to us; 2. that we make it one of the criteria of a sacrament that it be "ordained by CHRIST himself;" and that though we regard Confirmation as an apostolic usage, and worthy of perpetual imitation, yet we do not put it on a level with Baptism and the LORD's Supper, "the visible signs and ceremonies" of which are "ordained by GOD" as signs of grace, to be of imperative obligation. As this whole subject, however, is one on which the minds of most readers are likely to be somewhat cloudy, we shall make an attempt to clear up the offuscation, and if the Editor of the Recorder has a mind to follow us we shall be happy of his company first and his opinion in the premises afterward.

1. The word *sacrament* does not occur in the Scriptures; but, like *Trinity* and some other words, has been adopted by divines, and invested with a technical meaning to designate, with the greater precision, some doctrine or institution which the Scriptures reveal or prescribe.

2. The word *sacrament* [*sacramentum*] was originally used to mean, in *general*, any sacred thing or action; in *particular*, a pledge deposited in a sacred place, or the oath of allegiance which a soldier took to the government. The resemblance that there is between the obligation of a soldier to his general, and that of a Christian to the captain of his salvation, has induced many to bring the word *sacramentum*, in the sense of an oath, to explain the English word *sacrament.* But this only serves to make confusion: the old meaning is totally exploded; no trace of it is to be found in modern usage.

3. The Greek word μυστηριον, *mysterium*, derived from μυω *to close* or *shut up*, (no *Grecian*, we suppose will allow its derivation מסתר) was used to designate certain forms of religious worship practised among the Heathen. These, as is well known, were called *mysteries*, from the *secrecy* or *concealment* attending their celebration. Among the early Christians the word assumed a new meaning. They were compelled to use *concealment* in their chief acts of devotion. Hence, we are told, the term *mysteries* came to be applied, at first by the Heathens, and from them adopted by the Christians themselves, to Baptism and the LORD's Supper, and afterward to the other Christian rites. But this usage was not wholly arbitrary. The etymological force of the word justified its application to any thing which has a *hidden* or *concealed* meaning. In classic usage, to be sure, it means only *a secret*, or the religious rites so called, from their being performed in secret. In the New Testament, however, it is used in two or three places, as synonymous with the word allegory; and this meaning afterward became so common, that those who *allegorized* the Scriptures were called *mystical* writers.

Hence, Baptism and the LORD's Supper might as well have been called *mysteries* from their *emblematical* nature, as from their resemblance in the manner of performance, to the rites of Heathenism. And if they were not originally called so for this reason, it is at least probable, that the etymological force of the word *mystery* helped to retain it in its new sense, and to cause it to be applied to the other rites and ceremonies that were annexed to the Christian faith. But be the cause what it may, the word came among the ecclesiastical writers to be used in this sense, and with the utmost latitude of signification. It was applied to all rites and ceremonies, and to every thing that was of an emblematical nature. In English, the word is still though rarely used in this import, as in the communion office of our Church, where we thank GOD for having "vouchsafed to feed us who have duly received these holy *mysteries*."

4. The Greek word was of course confined principally to the Greek Church. In the Latin or Western Church it was necessary to latinize it; and this end was accomplished by means of the Latin word *sacramentum.* This usage was perfectly anomalous. The word *sacramentum* has not the most remote affinity for the word *mysterium;* nor is there any thing in the history of the times, as far as we can discover, to account for the transition. *Sic voluit usus* is all we can say of the matter. But so it was, that wherever the Greeks talked of *mysteries*, the Latins talked of *sacraments.* Every thing in religion was forthwith a sacrament. One calls exorcism a *sacrament;* another calls salt, which was given to catechumens before baptism, a sacrament; a third speaks of the four sacraments of baptism, chrism, the body of CHRIST, and the blood of CHRIST; a fourth speaks of three *sacraments*, *viz.* the laver, the chrism, and the words of the priest; a fifth talks of three *sacraments* in baptism,—the washing, the unction, and the imposition of hands. In short, *sacraments* were as few or as many as any person chose to make them. The word was used with the utmost latitude to signify any thing in religion which was of a figurative or emblematical nature, or contained in it a hidden import. It was not till more than a thousand years after CHRIST that men began to dispute about the number of sacraments. Seven has ever been a mystic number, and for this reason, (or, perhaps because Rome stood on seven hills!) Peter, the Lombard, fancied that there must be seven sacraments in the Church of CHRIST.

At the revival of learning, when every thing else was questioned, the number of the sacraments did not escape. It was soon seen that in one sense of the word there could be no more than two sacraments, and in another there might be a hundred; but in no sense whatever, except one which germinated in the womb of Erebus, could there be said to be seven. The Council of Trent, however, determined seven to be the number, and thus the whimsical conceit of the Master of Sentences became an established article of the Romish faith.

At the time of the Reformation the word *sacrament* came to be used in the stricter sense which it has since retained in Theology. Among Protestants it was applied by way of eminence, to Baptism and the LORD's Supper. These institutions have the following characteristics: 1. They are ordained *by* CHRIST *himself.* 2. They are the *signs* of grace given and received. 3. They are the *means* and 4. the *pledges* of grace. Hence the word *sacrament* has the complex meaning of an institution, ordained by CHRIST to be a sign, a means, and a pledge of grace.

In this sense we deny that there are more than two sacraments. We deny that marriage is a sacrament, as no body would ever have dreamed of making it one, had not the blundering author of the Vulgate translated the word μυστηριον, Eph. v. 32, by *sacramentum*, in which he is followed neither by Houbigant, Erasmus, nor any other translator of eminence. We deny that Orders is a sacrament, because it is not a means of conveying any inward grace, but of conferring a right of office: and if it were, as there are three orders in the ministry it would make three sacraments instead of one. Extreme Unction is another thing which we deny to be a sacrament. The apostles applied oil to the sick for a means of miraculous recovery, as CHRIST did spittle to the eyes of the blind: and we see no more reason for imitating the apostles in the former case than for imitating CHRIST in the latter. Penance is another sacrament—so made for the sake of the craft, as there is nothing in it or in the Gospel to justify its sacramental character. And lastly, Confirmation we deny to be a sacrament: 1. Because it was not ordained by CHRIST himself but rests on the authority of the apostles; 2. the *Confirmation* itself is not an act of GOD but of man: it is the ratification or confirmation of the Baptismal vows by those who were baptized in infancy; whereas Baptism and the LORD's Supper are the acts of GOD, thro' his ministers from whom we receive the elements of baptism and the eucharist; and 3. the sign of the imposition of hands, which is the only thing that can give Confirmation any pretence to be called a sacrament, is no more than a solemn form of benediction. It is not a ceremony *ordained by* GOD, but one which is practised in imitation of the apostles. It is not an appointed sign of grace, but merely a conventional sign of good will to the person confirmed, and an illustration of the blessing prayed for: it is not a *means* of grace; the grace being given and received, not through the imposition of hands, but through prayer to GOD: it is not a *pledge* of grace, it being only a confirmation on our part of the conditions on which grace was previously pledged to us in our baptism. And thus though Confirmation is a most edifying institution, one for which we have apostolical precedent and which we conceive to be worthy to be perpetuated and practised in the Universal Church, it yet has not, even in the primitive form in which we retain it, "the nature of a sacrament with Baptism and the LORD's Supper;" while connected with the holy oil and the other superstitious observances with which the Church of Rome has encumbered it, it is no better than "a corrupt following of the apostles."

This matter, respecting confirmation, was one of the topics discussed at the Hampton Court Conference. King James, in opening the Conference, objected to the term *confirmation*, saying that if it intimated a *confirmation of baptism*, as if baptism were insignificant without it, it was no better than blasphemy. The practice, however, of having those who had answered by their godfathers, *examined*, and receive the bishop's blessing and imposition of hands, he cordially approved. The Archbishop of Canterbury, Whitgift, and the Bishop of London, Bancroft, followed in reply, and resolved his Majesty's scruples entirely to his satisfaction. The former defended the rite on the ground of apostolical and catholic usage, adding, "that it was a very untrue suggestion that the Church of England held baptism imperfect without confirmation." "The Bishop of London seconded the Archbishop, affirming that *confirmation* had not only the practice of the primitive Church and the testimony of the Fathers for its defence, but that it was over and above an apostolical institution, and a part of the Catechism, expressly mentioned in the New Testament: that *Calvin* expounded the text in the Epistle to the Hebrews to this sense, and earnestly wished the custom might be revived in those reformed Churches which had suppressed it. The Bishop of Carlisle reinforced this reasoning, and urged the text with great learning and pertinency. The Bishop of Durham likewise cited St. Matthew to justify the imposition of hands upon children. The result was, that for the clearer explanation, that the Church of England makes confirmation neither a sacrament nor a corroboration of baptism, it should be referred to their Lordships whether the office, standing as it did, might not be called an *examination* with a *confirmation.*"

On the second day of the Conference the precise point mooted by the London Patriot, was brought up by Dr. John Reynolds, one of the four male-contents who were present at the Conference. "He objected an inconsistency between the twenty-fifth Article and the Collects of Confirmation. That the first confessed confirmation a mistaken imitation of the Apostles; whereas the second grounded the practice upon their example. As if the bishop in confirming children, and laying his hand on them, could convey the force of the apostolical benediction, and confer the visible graces of the HOLY GHOST. He therefore desired the inconsistency might be considered, and the ground for confirmation examined."

The King, says the historian, Collier, after listening to the debate on the point, pronounced Reynold's objection *to be no better than a cavil.*

"And the ground for confirmation having been demanded, the Bishop of London, after repeating what had been delivered in the first day's Conference, added, that the thing which vexed Reynolds and his party was that they had not the management of this usage in their own hands; and that if every pastor was allowed to confirm his own parish, they would reckon it an apostolical institution: and here he desired Dr. Reynolds to speak his mind. The Doctor seemed to assent, but in defence of his opinion added, that since there are six hundred parishes in some dioceses, he thought it very inconvenient to reserve confirmation to the bishop alone: and that it was impracticable for the diocesan to examine all those who came to be confirmed. As to the matter of fact, Bancroft answered, that it was the custom of the bishops in their visitations, to appoint either their chaplains, or some other ministers, to examine those who came to be confirmed; and that they seldom confirmed any unless their qualifications were certified by their own parsons or curates. To the opinion, his answer was, that none of the Fathers ever admitted any to confirm under the order of bishops. And that even St. Jerome (though otherwise no friend to the Episcopal superiority) confesses the executing this function was solely lodged with the bishops: though with this qualifying expression, *Ad honorem potius sacerdotii, quam ad legis necessitatem.* However, this father owns the bishops ought to have a power paramount to the rest of the clergy; and that without this prerogative the unity and well-being of the Church could not subsist. And here the Bishop of Winchester challenged Reynolds to show from antiquity that ever any excepting bishops confirmed. To this he subjoined that this usage was partly practised to examine children, and give them the bishop's blessing, with imposition of hands; and partly to inquire whether they had been baptized in an orthodox form or not: for some of the ancient heretics threw their misbelief into their baptism. For instance, the Arians baptized *in nomine patris majoris, et filii minoris.* Some administered this sacrament *in nomine patris per filiam in spiritu sancto.* And others, admitting the Trinity, baptized in the death of CHRIST, &c. For these reasons, the Catholic bishops found themselves obliged to examine those who were baptized in distant places. And if they were right in the article of baptism, they confirmed them, if not there was an opportunity for instruction."

From these testimonies, (and others might be added,) as well as from the Office of Confirmation in the Prayer-book, it appears that the Church of England in retaining the term *confirmation*, refers it to the act of the candidates who ratify or confirm their vows. It must be confessed, however, that in parts of the Catholic Church (not the Romish) particularly in the Church of Scotland, the views taken of the ordinance justified a different explanation of the term. According to this view the *confirmation* was thought to be the act of the bishop, and the thing confirmed was baptism. But this view was based on a different theory of Episcopacy from that which has been generally maintained in the Church of England. By this theory the commission to baptize, as well as other spiritual authority, is vested in the bishop: neither presbyters nor deacons exercise the right in virtue of their own office: they act only as the bishop's substitutes or vicegerents, and by his permission; and hence their baptism is not regarded as complete till it has been consummated by the bishop in the rite of confirmation. Does not this extreme view of Episcopacy favor the notion of parity—making in effect but one order of the ministry, that of bishops? Some private divines have expressed the wish that an addition might be made to the form of confirmation in our Prayer-book, so as to make it confirmatory of such baptisms as have been schismatical or heretical.

That most pious man and prolific genius, but yet determined and restless nonconformist, Richard Baxter, opened his battery on this part of the service and discipline of the Church of England. His objections were ably repelled by Bingham, (the author of the Antiquities,) in his work entitled "The French Church's Apology for the Church of England." As this work is scarce, and as the part of it referred to, places the subject of confirmation in an attractive point of view, totally excludes the objections which are brought against it, and adduces, in the fullest manner, the judgment of Calvin and other divines of the Reformed Churches on the Continent in its favor, we hope the reader will be obliged to us for giving him the chapter entire. It will be found in another column.

From hence, as well as from the arguments of Reynolds at the Hampton Conference, it appears that not even the spirit of nonconformity, when inflamed by party rancor, ever went so far as to question the excellence or scriptural sanction of the rite of confirmation as retained in the Church of England. The objection was to such abuses in the manner of its performance as grew out of the largeness of the dioceses in England. It was for this reason solely that they wished, in violation of all precedent, to make the administration of the rite a pastoral and not an episcopal function. Had these divines, or the continental Reformers, lived in this country, there is every reason to believe that they would have wholly approved of the rite as practised in the Protestant Episcopal Church. In conformity with primitive usage, the function, in our Church, is lodged with the bishop, while from the general ministerial faithfulness, and the construction of our dioceses, there is no complaint of the abuses which have prevailed in England.

We would ask of our Congregational and Presbyterian brethren, Is not the usage expedient? And if so, ought they not to adopt it on the primitive model of Episcopacy? Some (we do not allude to the Boston Recorder) should learn to be a little more modest in advancing their objections.

From the Protestant Episcopal Pulpit.

PROSPECTS OF THE CHURCH.

The church universal is now flourishing beyond any former example; and we might reasonably hope that our branch of it would receive a share of the common blessing; for we believe her to be at least as apostolic in her ministry, as pure in her worship, and as scriptural in her doctrines, as any Church in Christendom. It was said by a late distinguished Prelate, of one portion of the Christian world, that they had "a Church without religion;"—and of another, that they had "religion without a Church."—it is our glory and boast that we have both united; and our motto is, "what GOD hath joined together, let not man put asunder." While we continue to sustain divine institutions in their purity, and hold Christian doctrines in their integrity, we may with confidence expect a full share of his blessing who is emphatically the GOD of truth and of order.

5. There are also many things *in the present condition of our Church*, which afford hopeful indications of the LORD's regard for her, and that his set time to favor her has come. Though once in a state of dependence upon the mother Church for a supply of clergymen whose ministrations she could acknowledge, her episcopacy has been for years past well established, and ample provision is now made for a continuance of the mystic succession to the latest generations, and for its transmission to the remotest bounds of the republic. Though for a season there was danger that her members would separate into different independent communities, and thus, exhibit the motley aspect of some other Protestant denominations; she is now, and has for a long time been, as "a city which is at unity in itself," under the government of a wise and liberal constitution. Though there was at one time cause to fear that her Liturgy would be mutilated, and her articles of faith materially changed; yet by the merciful superintendence of Divine Providence, her formulary of doctrine and worship have been preserved in their original purity, not only as one of the most valuable fruits of the blessed Reformation, but as streams flowing from the undefiled fountain of primitive Christianity. We are permitted to use the same language of prayer and praise which aided the devotions of martyrs at the stake, and to subscribe the same creeds which they signed, and ratified with their blood.

With a few exceptions, it may now be said, that we no longer mourn over decayed churches and tottering altars; but we rejoice to see the desolations of many generations repaired, and new temples raised, not only in the midst of a crowded population, but also in the wilderness, to the honor of GOD our Saviour. This goodly tree which the right hand of the LORD hath planted on this continent, has already become deeply rooted, has spread its branches to the ocean, and its boughs to the western waters, and many of the inhabitants of the north and the south repose under the shadow of it with great delight.

Let me not be misunderstood. Let no one suppose that I would measure the degree of GOD's favor to any church by its outward prosperity. No. CHRIST's *kingdom is not of this world.* It consists not in splendid churches, wealthy congregations, or a numerous and learned priesthood. Nor are the elements of its prosperity found merely in a divinely constituted ministry, a primitive liturgy, or an orthodox system of doctrines. No Church can be considered as truly prosperous, except so far as its ministers are faithful, and its members holy. There may be many splendid church edifices in a Christian community; there may be large and respectable assemblies often convened in them; there may be many professions of attachment to the externals and paraphernalia of an ecclesiastical establishment; there may be much of wealth, and talent, and influence, combined in its support; in short, there may be every outward show of prosperity; and yet, little or nothing may be seen or heard of that *kingdom of* GOD *which is not meat and drink, but righteousness and peace, and joy in the* HOLY GHOST. There may be much in the showy and splendid exterior to dazzle the eye of a superficial beholder; there may be much in the flattering and widely trumpeted report of prosperity to delight the ear of partiality and friendship; and yet such a community, as to all its spiritual interests, may be withering under the frown of *His* displeasure who "looketh not on the outward appearance, but looketh on the heart:"—it may be in no better condition than that Church of Laodicea which thought herself *rich and increased with goods, and to have need of nothing; and knew not that she was poor, and miserable, and blind, and naked.* She may be by reason of her lukewarmness, so offensive and loathsome to the great Head of the Church, that he may be just ready to exterminate her; or, in the strong language of the Revelation, "*spew her out of his mouth.*"

It is not, therefore, merely from the increased outward prosperity of the Church, that I infer that GOD's time to favor her has come. None can be more fully convinced than I am that many converts may be made to Episcopacy, where none are made to JESUS CHRIST. And low indeed would my hopes be respecting the prosperity of our Church, if there were no better indications of it than a swelling of the boastful cry, "The temple of the LORD, the temple of the LORD, the temple of the LORD are these." But it must be evident to every calm and candid observer that *the spirit of genuine piety is increasing, and spreading its holy influence among us.* The children of the Church *take pleasure in her stones, and favor the dust thereof.* There is a growing disposition to go back to first principles; to sweep away the dust which has been suffered to accumulate upon them, and examine those foundation stones of our Zion, which were laid by a divine hand, as well as the goodly superstructure of evangelical doctrines, and venerable forms, which the saints and martyrs erected upon them to be a perpetual monument to the glory of GOD's grace. This growing disposition *to stand in the way and see, and ask for the old paths, where is the good way,* tends to produce an oblivion and forgetfulness of those differences of sentiment which are of modern origin; to create around us that pure atmosphere of primitive love, in which the demon of party spirit can neither live nor breathe; and to enkindle that fire of missionary zeal which will purify us from our corruptions of faith and practice,—burn up our dross,—and by GOD's blessing, melt us down into one vessel of pure gold, sanctified, and meet for the Master's use. He must have been a very careless observer of occurring events, who has not remarked since our engagement as a Church in the work of missions, a very perceptible increase of fidelity in the clergy, of godliness in the laity, and of unity among all. These are indications of GOD's favor to our Zion which are not to be mistaken, and they should awaken in our souls the most lively sentiments of gratitude. GOD grant that these sure tokens of his love may be abundantly increased! The LORD of his infinite mercy, hasten the time when the watchmen upon the walls of Zion shall see eye to eye: when there shall be but one heart and one voice among us:—and that heart filled with supreme love to our blessed Saviour—and that voice wholly employed in advocating his truth, and publishing abroad the honors of his name.—*Dr. Henshaw.*

ANECDOTES OF PREACHING.

From an article in the British Magazine, entitled 'the Ancient and Modern Pulpit compared.'

No one can keep up a profitable attention for more than an hour; and the primitive preachers seldom exceeded that time. Some of Augustin's sermons might be read in about ten minutes. It is true that often in one assembly, two or three sermons were delivered. When more than one bishop was present, each addressed the congregation in turn. But it is probable that their discourses, when such was the case, were much abbreviated; and if they were not, the people took the law into their own hands, for we read many complaints of persons who would leave the congregation as soon as they had heard as much as they considered profitable. It was not to be expected that they could continue to listen to any discourses of an unreasonable

length, for the custom in most places was the reverse of what prevails with us—the preacher sat, and the people stood.

If it were always the custom for the people to stand, one would imagine that it might prevent that occasional spirit of slumber from stealing over the congregation, to which they are now sometimes the victims. But such is the weakness of human nature that we find Augustin recommending the introduction of seats, since from weariness of standing, some persons were wont to grow remiss in their attention.

In the African Church, it was customary for the people to repeat after the preacher any text he might quote from Scripture. This was a good method of making persons acquainted with their Bible, while the response, compared to the roaring of the sea, would naturally bring back the attention of the wanderer. The practice of the preacher's sitting when he delivered his sermon, must have been attended with one good effect, especially on the fervid feelings of the eastern Christians; it gave a sober turn to their discourse, and prevented their becoming theatrical in their action. Any appearance of approaching to the eloquence of the theatre was carefully eschewed. The eloquence of the pulpit was always that of a pastor addressing his flock—not spouting an oration, but teaching them their duty. What would render some check of this sort the more necessary was, that it was usual for the people to express by shouts, as in a theatre, their approbation or disapprobation of the speaker. This custom has prevailed in England even since the Reformation: but well is it for the peace of our churches that it has been discontinued.

Both Chrysostom and Augustin seem to have felt some occasional misgivings as to the propriety of this custom, and yet they were evidently sometimes gratified, not a little, by the compliments which were paid them. Chrysostom was saluted, not only with shouts, but with waving of handkerchiefs and plumes. It is curious to observe how doubtful he felt, whether the satisfaction he experienced on these occasions was justifiable. "Believe me," said he, "for I would not otherwise say it, when I raise applause in preaching, I am then subject to human infirmity, (for why should not a man confess the truth?) I am then ravished and highly pleased. But when I go home and consider that my applauders are gone away without fruit, though they might have done otherwise, I weep, and wail, and lament, that they perish in their acclamations and praises, and that I have preached all in vain. What profit is there in my labors, if my hearers reap no fruit from my words? I have often thought of making it a law to forbid such acclamations, and to persuade you to hear in silence."

The ancient preachers, like the ancient orators, were accustomed to collect their topics before mounting the pulpit, and for the most part to trust for words to their natural powers. In most churches we read that there were shorthand writers, who were sometimes appointed by the preacher himself. By these the sermons were taken down, and afterward reduced by the author to their present state. We read of Origen, that he would permit no such notes to be taken till he was sixty years of age.—*S. S. Jour.*

From Bingham's French Church's Apology.

CONFIRMATION.

Mr. Baxter in his 19th chapter of English Nonconformity declares, that he is so far from scrupling the true use of confirmation, that he thinks the want of it is the greatest corruption of the Church of any outward thing he remembers. But then he likes not the English way of confirmation, he says, nor can consent to reject all from the communion, who desire not our episcopal confirmation.

His objection against our English way of confirmation is, that here it is made impossible to be done any otherwise ordinarily than as a ceremony, and game for boys, as he modestly words it. His reason is, because the dioceses are so vast, that the bishop cannot do this and other his offices for the hundredth part of his flock. Whence he says it follows,—1. That there is not one of a hundred confirmed at all. 2. That all the thousands that are unconfirmed may come to the sacrament when they will. 3. That ministers do not concern themselves to keep any back from the sacrament for not being confirmed, or being desirous of it. 4. That it is usually performed as a running ceremony.

To all which I answer,—1. That there are many, both bishops and inferior pastors, whose constant practice prove this to be a mere calumny and slander in every instance. 2. Admit there be some defects or abuses committed in the non-administration or mal-administration of it: upon whom are these faults to be charged? Upon the persons, or the Church and her institution? That they are not to be charged upon the institution itself, I prove from Mr. Baxter's own mouth. He says, Dr. Hammond and Mr. Elderfield, and divers others of the highest episcopal divines, have written as earnestly for the true use of confirmation as himself. Now either they wrote agreeably to the principles and institutions of the Church of England, or against them: that they wrote against them, Mr. Baxter will never persuade any of his rational readers to believe; but if they wrote according to them, then there may be a true use of confirmation according to the institution of the Church of England; and all Mr. Baxter's exceptions are frivolous, because they charge personal faults upon the institution, which the Church may lament, but cannot always help; for all forms of government are liable to abuses; and the putting confirmation into every ordinary pastor's hands would never mend the failings that are now complained of in the exercise of it, but rather increase them, unless some diligent inspectors were appointed to look into their behavior, with sufficient power to correct them. And every private minister has now a sufficient power in his hands (if he will make use of it) by serious catechizing to qualify persons under his charge for confirmation, and either actually procure it for them, or at least teach them to be desirous of it, which is all that the Rubrick requires: and such a desire is a tacit confirmation of their baptismal covenant, when the other, more solemn and public, cannot be had.

But Mr. Baxter cannot consent to keep any persons back from the communion who are not desirous of episcopal confirmation. "For many godly persons scruple it as sinful." 1. Because the words of the collect make it seem to some to be yet made a sacrament, which are, "Upon whom after the example of thy holy Apostles, we have now laid our hands, to certify them by this sign of thy favour and gracious goodness toward them." "Here," he says, "is an outward visible sign of an inward and spiritual grace given to them, said to be done in imitation of Christ's Apostles, as a means whereby they receive the same, and a pledge to assure them thereof; which is the Catechism's definition of a sacrament."

Mr. Baxter takes any hint to prove the Church guilty of making new sacraments, but his method is absurd, and will prove the French Church, and all Protestant Churches, as guilty in this particular as the Church of England. For, 1. No Church does more expressly deny confirmation to be a sacrament than the Church of England does, both in her Catechism and 25th Article, which says, "Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be accounted for sacraments of the Gospel." She does not so much as call imposition of hands a temporary sacrament, though Calvin, in his Book, De Vera Ratione Reformandæ Ecclesiæ, scruples not to call it by that name, accusing the papists of absurdity for changing a temporary sacrament, given peculiarly to the Apostles, into a perpetual one. *Pro sacramento habendum esse feteor, sed ex temporali imperite perpetuum faciunt.* See Calvin, tom. viii. p. 285, where he says the same of the apostolical unction.

2. If all imposition of hands, after the example of the Apostles, used as a sign to certify men of God's favor and goodness, does thereby become a sacrament; then both confirmation, and ordination, and reconciliation of penitents are sacraments also. For the French writers refer confirmation, and the imposition of hands used therein, to an apostolical original, and say, it is used as a blessing, as all prayer accompanied with imposition of hands was ever understood to be.

Rivet says expressly, "That the imposition of hands, joined with the doctrine of baptism, Heb. vi. 2, refers to that solemn benediction of baptized persons, which the ancients so often speak of, and which was in use in the Primitive Church, which was, that when children, who were baptized in infancy, could give an account of their faith to the satisfaction of the pastor, he then laid his hands upon them, and blessed them, commending them to God, and thereby confirming them in the profession of the Christian religion." Which custom, having been corrupted among the papists, he says they had restored to its lawful use, by catechizing, instruction, and benediction of children in prayer, before they were admitted to the Lord's Supper. Rivet. Cathol. Orth. Tract iii. q. ix. n. 3.

In another place he speaks at once, both the sense of the French and Dutch Churches. "It is probable," he says, "that the doctrine of laying on of hands, joined with the doctrine of baptism, Heb. vi. 2, refers to that care which the Primitive Church used, in bringing children, after they were catechized, to give an account of their faith in the Church, before they were admitted to the communion; when, also, they recommended them to God by prayer, and the solemn rite of imposition of hands, which was a gesture used in prayer and blessing in the time of the patriarchs and afterwards. If they of the Church of Rome would be content with this prayer and commendation of adult persons to God, after a solemn examination, we should willingly acquiesce therein; if they would demand no more than that rite which Calvin wished to have restored, and which, for the substance of it, is now religiously observed in our Churches." Synops. Pur. Theo. Disp. 47. n. 13.

Here, if I mistake not, imposition of hands is referred to an apostolical original, and said to be done in imitation of the Apostles, as much as that of the Church of England. And if benediction and prayer be means of obtaining God's favor, then imposition of hands (a rite accompanying them in the opinion of these learned writers) was no less an outward sign of God's favor in that primitive confirmation, than now it is in ours. So, that if Mr. Baxter's argument proves any thing, it proves confirmation to be made a sacrament in the Primitive Church as well as in the Church of England. For this is the common doctrine of learned Frenchmen, that it is a benediction by imposition of hands, done in imitation of the Apostles. Calvin, in his comment on the aforesaid text, Heb. vi. 2, says expressly, "That this one place does abundantly prove, that the original of this ceremony came from the Apostles. Therefore we ought now to retain the purity of the institution, and correct the superstition that has been added to it." And Beza is of the same judgment. Annot. in Heb. vi. 2.

But if we believe Mr. Baxter, the superstition still remains uncorrected amongst us, merely because we retain that rite: for we use imposition of hands in confirmation as an apostolical rite, and as a sign of God's favor and blessing; which, in his opinion, is to make a sacrament of it. And then it follows that ordination and reconciliation of penitents by the same rule are sacraments also: for imposition of hands was used in both those holy offices, after the example of the Apostles, and as an outward sign of benediction. At which rate, we must come to the number of seven sacraments again, though both the French and English Church utterly disclaim that doctrine.

3. I must observe one thing further of Mr. Baxter's ingenuity in representing the Church's doctrine. He says we make imposition of hands a means whereby to receive spiritual grace, and a pledge to assure men of it (as the collects show) which is the Catechism's definition of a sacrament. But by his leave, that is but one part of the definition; for to make a complete sacrament, the Catechism requires that it be ordained by Christ himself, which he cunningly omits and makes the collects say, what they do not say,—that imposition of hands is a means to convey grace: there is not one word in them tending to this purpose: there are some prayers indeed used to implore God's blessing upon the persons confirmed, and those in some sense may be said to be means of grace; but if that makes a sacrament, then every collect in the Liturgy, and every prayer any man makes to God for his grace, is a new sacrament; which I presume is too absurd for any man seriously to maintain.

But Mr. Baxter has two other reasons why godly persons may scruple our confirmation as sinful. He says, "They that are against our diocesan sort of prelacy, dare not seem to own it, by coming to them for confirmation appropriated to them." I suppose the same persons will not come to diocesan churches, prayers, nor communion neither, for fear of seeming to own diocesan prelacy. And what need any man be concerned for being obliged to deny such the communion, who will not take it though it were offered them?

"But some think that a great and holy duty is made a mere mockery to delude souls, and corrupt the Church; while every one in England that will but take this ceremony, is pronounced to God in prayer to be regenerate by the Holy Ghost, and all their sins forgiven them; these dare not join themselves with the profaners in their delusory way."

This is spoken like Mr. Baxter indeed, in a strain of eloquence peculiar to himself. To which all I shall say is, that he had none of these flowers of rhetoric from Calvin, or any famed author of the French Church, who detest any man that shall bespatter the English episcopal confirmation with such opprobrious terms, as mockery, delusion of souls, corruption of the Church, and profanation of a holy duty. Calvin speaks honorably of the ancient episcopal confirmation, and any one that will observe the account which he gives of it, will find it exactly agreeable to the form prescribed in the Church of England. "It was an ancient custom," says he, "that the children of Christian parents, when they were grown up, should be presented to the bishop, to do that office which was required of persons who were baptized at adult age. Forasmuch as that being baptized in infancy, they could not then make any confession of their faith before the Church, they were again brought by their parents before the bishop, and examined by him in the catechism, which they had then in a certain form of words. And that this act, which ought to be grave and sacred, might have the greater reverence, the ceremony of imposition of hands was used in the exercise of it. And so the youth, after their faith was approved, were dismissed with a solemn benediction. Now such an imposition of hands as this, which is used purely as a blessing, I very much approve of, and wish it were now restored to its pure and primitive use." Calvin. Institut. lib. 4. cap. 19. n. 4.

He had no quarrel against it, because it was administered by diocesan bishops; much less did he think their administration of it a delusive mockery of souls, or the corruption of the Church, or a profanation of the institution; which are Mr. Baxter's compliments to the Church of England.

But Mr. Daille, as a learned man, quotes him, gives her a compliment of a very different nature: he says her way of confirmation is to be preferred before the practice of the Primitive Church in the fourth century. His reason, I presume, was, because in the Primitive Church, as they received infants to the communion, so in many places they confirmed them immediately after baptism. If this be true, (as I see no reason to question it, though some learned persons are of a different opinion, and refuse to receive his compliment,) he had very good reason to prefer the English way of confirming adult persons, before that which allowed infants to be confirmed: for the one much better answers the end of the institution than the other: but if he was mistaken in his opinion of the Primitive Church, he however shows his respect to the Church of England, whilst he allows and commends her way of confirmation, and solemnly protests that, in the large volume, which he wrote upon that subject, he never meant to speak one word in derogation of it.

If it be said, that Calvin and Daille and all the French Church think it lawful for presbyters to confirm; I answer that is not the question at present, but only whether it be lawful in an established Episcopal Church, for presbyters to set up against their bishops, and take confirmation out of their hands. This neither Calvin, nor Daille, nor any other French author that I know of, will justify, but rather condemn as schismatical usurpation. The case of necessity, where there are none but presbyters to confirm, differs very much from ours, where bishops retain their privilege, and either are or ought to be diligent in administering confirmation. I said before, if there be any neglects, personal faults are not to be charged upon the institution, which I have proved to be holy and pious in the judgment of the best writers of the French Church; some of which say, it agrees with the practice of the Primitive Church, and others say it exceeds it.

Yet Mr. Baxter is so bold as to call it a delusory profanation, because of those words in the collect, "Almighty God, who has vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins." This, he says, is pronouncing every one regenerate, that will but take this ceremony: which is a manifest slander; for the words imply no more than a general charitable presumption, that such as come to confirm their baptismal vow, were once truly baptized, and now come in a serious and religious manner to ratify their baptismal covenant in person. Upon which presumption they are charitably supposed to be in a state of regeneration. Such charitable presumptions are frequent in St. Paul's Epistles, and almost all public offices and prayers of the Church, which suppose the congregation to be holy and sanctified, though many particulars may be otherwise. Thus it is in the thanksgiving after the communion, not only in our office, but in Calvin's Liturgy, where the form of thanksgiving after the reception of the Eucharist, runs in these words, "We render Thee our eternal thanks and praise, O Heavenly Father, for this great benefit which Thou hast bestowed upon us miserable sinners, in bringing us to the participation of thy son Jesus Christ, whom Thou didst suffer to be delivered up unto death for our sakes, and hast now imparted Him unto us to be our food unto eternal life." Calvin. Formul. Prec. tom. 8. p. 30.

I ask now whether these expressions, participating of Christ, and having Him imparted to us as the food of eternal life, be not equivalent and parallel to being regenerate, and having forgiveness of all our sins? If they be, then either our confirmation office may be justified, or the French Liturgy is to be condemned, as a delusory profanation of the communion service. I know Mr. Baxter himself would not have ventured to have said this of the French Church, however he makes bold to say what he pleases of the Church of England.

I have now considered all his exceptions against our confirmation office, and shown them to be unreasonable upon the principles of the French Church. The result is, that upon the same principles, communion may lawfully be denied to those who refuse episcopal confirmation in an episcopal Church. For not to inquire now either how far confirmation is necessary in itself, or necessary to be performed by a bishop: thus much is certain and agreed upon, that the rules and discipline of every Church relating to communion, ought to be submitted to by all the members of it; and it being a rule in the Church of England, that all persons before they be admitted to communion shall be confirmed by the bishop, or be at least prepared for and desirous of it; it follows, that such persons as obstinately refuse to submit to this order, may as lawfully be denied communion here, as those are in the French Church, who refuse to submit to their order of confirmation. Calvin says, "it is their law, that no children shall be admitted to the Lord's table, till they have first given an account of their faith, and are approved by their ministers." Defens. 2. Cont. Westphal. p. 678.

And to this agrees that French Canon in the Book of Discipline, Cap. 12. Art. 2, "that children under twelve years of age shall not be admitted to the Lord's table; and when they are above that age, it is left unto the minister's discretion to judge whether they have sufficient knowledge to qualify them for their admission to it." Now the only difference between their rule and ours is, that we oblige all persons not only to give an account of their faith to their private minister, but to the bishop also, and receive his benediction upon it: but if they have no opportunity to do this, then it is sufficient to satisfy their own minister, that they are prepared for the communion, and willing to approve their faith and preparation before the bishop as opportunity shall permit them. And he that will not do this in an Episcopal Church, is refractory, and liable to be censured, by the rules and discipline of the French communion, which is the thing I undertook to prove.

From the London Christian Observer.

CHURCH OF ENGLAND.

While these things are proceeding with accelerated and fearful velocity in Ireland, not the slightest advance has been made in England toward those promised Church reforms which both friends and foes unite in affirming to be necessary to prevent ultimate destruction. The Lord Chancellor indeed, somewhat angrily, threw down two bills, excellent in their objects—the prevention of non-residence and the extinction of pluralism—but so ill-judged in their provisions, and so unnecessarily insulting in their aspect toward the clergy, that it is clear they were never intended to be carried through parliament; nor was the shadow of an attempt made either to pilot them or to amend them. The Tithe Commutation Bill in like manner, sleeps at the bottom of that large heap of abortive measures for which the late session of Parliament has been conspicuous above all that preceded it. The Church, therefore, so far as concerns legislation, is just where it was before hopes were held out or pledges given of amendment. Defects have been acknowledged—the Archbishop of Canterbury's own Bills were the most solemn and official acknowledgment of them—but nothing has been done by the Legislature toward supplying them.

In the mean time the public mind is inflamed and stimulated against the Church. Dissenters, orthodox, and heterodox, oppose it; Radicals and Infidels oppose it; and worst of all, many of its professed friends begin to shake their heads, and to look unutterable things; while Mr. O'Connell and his admirers on this side of the water, are significantly telling the farmers and landlords what glorious things the Irish have achieved in the matter of tithes and Church property. Instead of adequate timely reforms, which might have prevented danger, some of those whose duty it was to have urged and conducted them, seem only anxious to put off the evil day as long as possible; while their adversaries also have gladly reposed, till the drift shall become an avalanche, and sweep every thing in its headlong course. The Church would not effectually amend itself under Lord Liverpool and the Duke of Wellington, though the sybil of Reform would have then been easily satisfied: she came again with worse terms under Earl Grey; but what offer she may make under the auspices of some members of the present cabinet, and after the unequivocal expressions of feeling in the House of Commons in the concerns of the Irish Church, we do not venture to conjecture; but of this we are sure, that every hour that the tithe question remains unsettled only adds to the difficulty of making even a tolerably fair commutation; and that the only probability of settling the other matters relating to Church Reform upon just, prudent, and satisfactory principles, is to seize the moment before the storm becomes a hurricane. Lord Brougham's two Bills show how readily even what is clearly right and to be commended in its principles may be made injurious in its application; and if the same, or a worse spirit comes to be carried into other measures relating to tithes, Episcopal revenues, cathedral property, and so forth, with the popular shout to cheer on the depredators, what security is there for the stability of our Ecclesiastical Establishment? The Church ought, we repeat, to be its own reformer. Why for example when Lord Brougham tossed down his two Bills, did no one competent to the task rise and say, "Those Bills are exaggerated and impracticable; but what is good in them we will be thankful for; and this day week shall be laid on this table a Bill having the same objects, and honestly aiming at the same results, but devised in a better spirit, and more judiciously concocted: and let the public judge between us." But no; nothing is done or attempted: it is enough that the hour of reckoning is put off; and the next session is left to the chapter of accidents.

Happily for the Church of England, for the purity of the faith, and for the religious welfare of the land, neither the Cabinet nor the Legislature has expressed any wish to intermeddle with the directly spiritual affairs of the Church. Even our unhappy brethren in Ireland, amidst all their trials, are not asked to preach new doctrines, or to read a mutilated liturgy. And we must say, that from this fact we derive much comfort: for the time was when, not only among the ecclesiastical reformers at the Feather's Tavern, but even in higher places, there was a serious wish expressed to "uncalvinize" (as the phrase went) the Church Services; while there seemed little disposition to amend real evils and to supply glaring defects. There might be a mournful dearth of churches; patronage might be administered for secular ends; pluralism and every other evil might be carried to the utmost extent of venality; but if only we got rid of the "Calvinism"—by which was meant the orthodoxy and spirituality—of the Church, all would be well. We hear of little or nothing of this kind now. There is an attack upon our endowments, but next to none upon our doctrines. The secular reformers confine themselves chiefly to money matters; and the great mass of liturgical reformers profess that their aim is not to unspiritualize the Church, but only to ease the minds of some scrupulous persons, and to improve the service without innovating upon its doctrines or spirit. In this, we say, we feel much comfort; but still more comfort do we find in the fact that the Church is silently but rapidly reforming herself; and this not in one, but in every department. If we look to our universities, we see the most important improvements, both in the college studies and in the character and conduct of the students. There is also a most marked advancement in piety and scriptural attainments among our candidates for holy Orders. The large increase of sound doctrine and zealous pastoral labors among our clergy is too striking to require proof; schools, churches, and all the other appropriate furniture of an adequate national establishment, are being provided with unexampled energy. And even in the matters chiefly and justly complained of, such as non-residence, pluralism, and the undue use of patronage—there has been of late great amendment; so much so, that many who regarded the Church only for secular and selfish aims, are alarmed at the impediments which public opinion, episcopal vigilance, and private conscientious feeling, have interposed in the way of undue cumulation, non-residence, indolence, and professional inability.

In these things we greatly rejoice; for if only the Church herself does what she can, legislative reforms, though still necessary—and we are not overlooking that necessity—will toil after her in vain. And then as regards Dissent, we fear it not if Christ be scripturally preached, and the souls of men faithfully watched over, by the parochial clergy. Speculative objections will not weigh heavily against daily practical, visible, substantial benefits. Few men will forsake a pastor who is showing them the way to heaven, and walking with them in it, for the sake of some metaphysical whimsey about the abstract unlawfulness of Church establishments.—*Ep. Rec.*

From the Protestant Episcopalian.

THE UNSANCTIFIED PREACHER.

It is a dreadful thing to be an unsanctified *professor*, but much more to be an unsanctified *preacher*.

Do not you, who know this to be your character, tremble when you open the Bible, lest you should read there the sentence of your own condemnation? When you pen your sermons, you are drawing up indictments against yourselves. When you are arguing against sin, you are aggravating your own. When you proclaim to your hearers the riches of Christ and his grace, you publish your own iniquity in rejecting them, and your own unhappiness in being destitute of them. What can you devise to say to your hearers, but for the most part it will be against your own souls? If you mention hell, you mention your own inheritance. If you describe the joys of heaven, you describe your own misery in having no right to them. O wretched life, that a man should study and preach against himself, and spend his days in a course of self-condemning! A graceless, inexperienced preacher is one of the most unhappy creatures upon earth.

Yet he is, ordinarily, the most insensible of his unhappiness. He has so many counters that seem like the gold of saving grace, and so many splendid stones that resemble the Christian's jewels, that he is seldom troubled with the thoughts of his poverty, but thinks "he is rich, and wants nothing, while he is wretched and miserable, poor and blind and naked." (Rev. iii. 17.) He is acquainted with the holy Scripture; he is exercised in holy duties; he lives not in open, disgraceful sins; he serves at God's altar; he reproves other men's faults, and preaches up holiness of heart and life, and therefore can hardly suspect himself to be unholy. How awful the delusion of such! But especially, how dreadful and aggravated their future misery! *To perish with the bread of life in their hands, while they offer it to others!* That those ordinances of God should be the occasion of their delusion, which are the appointed means of conviction and salvation! *That while they hold the looking-glass of the Gospel to others, and show them the true face of their souls, they should turn the back part of it toward themselves, where they can see nothing!*

Verily it is the common danger and calamity of the church, to have unregenerate and inexperienced pastors! Many men become preachers, before they are Christians; are sanctified by dedication to the altar as God's priests, before they are sanctified by hearty dedication to Christ as his disciples. Thus they worship an unknown God; preach an unknown Saviour; an unknown Spirit; an unknown state of holiness, and communion with God; and a future glory that is to them unknown, and to be unknown to them for ever.

If such a wretched man would take my counsel, he should make a stand, and call his heart and life to an account. He should fall a preaching awhile to himself, before he preach to others any more! He should consider, whether "he that names the name of Christ" should not "depart from all iniquity?" Whether, "if he regards iniquity in his heart, God will hear his prayers?" And whether a wicked preacher "shall stand in the judgment, or a sinner in the assembly of the just?" (Psalm i. 5.) When such thoughts as these have entered into his soul, and kindly wrought upon his conscience, I would advise him next, to go to the congregation and there preach over Origen's sermon on Psalm l. 16, 17. "But to the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? Seeing thou hatest instruction, and hast cast my words behind thee." When he has read this text, I would have him sit down (as Origen did) and expound and apply it by his tears; then make a free confession of his guilt before the Assembly, and desire their prayers to God for pardoning and renewing grace; that hereafter, he may preach a Christ whom he knows, may feel what he speaks, and may commend the riches of the Gospel by experience.—*Reformed Pastor.*

ANTIQUITIES OF MEXICO.

Interesting developments have recently been made in regard to the antiquities of Mexico. Toward the middle of the last century, isolated travellers who had penetrated into the wilderness part of Mexico, found themselves suddenly amid the ruins of an immense city. Their recitals determined the king of Spain to order an expedition in 1786 to explore these ancient vestiges: the existence and great extent of the deserted city were established, and drawings were taken of the principal edifices. In 1805 and 7, similar expeditions were undertaken with more adequate preparation, and a detailed description was given, accompanied by 235 designs of a number of ancient monuments. These precious documents, from various causes, but chiefly owing to political events, remained undivulged in the port-folios of the Mexican Museum until 1828, when M. Abbe Baradere, a French savant, instigated by zeal for discoveries of this nature, and after having visited most of the places discovered, became possessor of them in virtue of a legal agreement with the Mexican government, on condition of having them all published with the greatest care in France. This publication is about to be commenced in Paris, and the National Intelligencer contains a translation of the prospectus, from which we derive the above account.

Among the discoveries are, ancient idols of granite or porphyry, pyramids, subterranean sepulchres, walls of hewn stone six feet thick, colossal bas-reliefs sculptured in granite or modelled in stucco; zodiacs, and hieroglyphics differing from those of Egypt, notwithstanding their original similitude. It is thought probable that the zodiac will enable astronomers to determine the age of its construction, by the then position of the heavenly bodies.—*Ch. Reg.*

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE ESSENCE OF ORDINATION.

What is it? I feel disposed to notice this question now, while the Christian Examiner and Mr. Lawson's lecture are fresh in my memory. Not that I shall say one new thing to many, but because the mind of some young person, like my own in days past, may possibly be benefited.

Mr. Lawson defines it to be, the vote of a body of pew-holders in a meeting-house, or *mutatis mutandis*, stool-owners in a log hut. And it is not generally known, that, one point excepted, there is no controversy between him and the orthodox, (i. e. Calvinists so far as there are Calvinists in New-England *now*,) in relation to this matter. The orthodox esteem the conjoined vote of pew-holders and communicants important, and I believe necessary. In former times there was always a *double* vote for a minister, in all Congregational societies, as there is in Connecticut to this day. With the Orthodox as well as with the Unitarians, the ordination, (technically so called,) is a mere ceremony *of expediency*. The same is the case with the Baptists. Indeed if there be any difference, the Baptists are more strict, if possible, in denying any power to clergymen as an order. With them, the vote of a society or church, (i. e. a body of communicants,) is supreme. Hence at a Baptist ordination I once attended, the clergyman offering what is styled *the ordaining prayer*, merely said when he imposed hands, "we hereby recognise him as a brother," viz. in the ministry:—implying that he was one *virtually* before, but was then publicly and ceremonially acknowledged.

It seems singular that the Orthodox and Unitarian parties should be so widely sundered in

doctrine, and so near amalgamation on the very serious point of making and perpetuating a ministry, and it were to be wished that some knew their concord in this respect better than they do. It would of course be called folly or prejudice by an orthodox Congregationalist, if I were to tell him that lax thinking on the ministry is the loop-hole in his system, which has let in those noxious errors in doctrine for which he so lamentably mourns. But it may be, that I am not altogether mistaken in saying that such is the literal fact. I have been a Congregationalist myself, and have known and felt by experience, the operation of the system. I have listened to wise and observing Presbyterians who have avowed the same views of its defects and tendencies.

Congregationalists have very careless and diluted notions about the ministry; it is natural that they should therefore confound ministry, church government, polity, discipline, &c. The learned Mr. Lawson even does this. He refers to Hooker and others, as admitting that there is no model of church government laid down in Scripture, and as therefore waiving all debate about an apostolic ministry. A most constant, and yet at times strange, if not unpardonable error. We admit that there is no model of church government chiselled out in the Bible. Our contention is for three orders of ministers, with distinct prerogatives. These existing in their soundness and purity, the details of government *may* and *do* differ in all Episcopal Churches. The government of the Church of Rome is not like that of the Greek Church — the Greek not like that of England—that of England not like that of the United Brethren—nor theirs like ours, in these United States; and yet all these Churches are Episcopal Churches, with their distinct, *always* distinct, orders of Bishop, Priest, and Deacon. To some all this is as familiar as household words; some it will not hurt to see it repeated.

A word on the practice of Congregationalists under their theory. Evidently no minister can be ordained by them without he has *already a cure.* And yet councils and associations are perpetually ordaining *evangelists* or Ministers at large. How, I ask, Can this be done? It were to be wished some one would get the letter of orders given an evangelist, and publish the copy. It would be a document for preservation and future use. *Orthodox* Congregationalists are free in their appointment of evangelists; but I have actually *known* a distinguished *Unitarian* minister refuse to join in the ordination of an evangelist, as a thing at variance with Congregational order. Doubtless it is; and so is the practice of never ordaining but *once*, as we do, and the Cambridge Platform says as much. This ancient and authoritative document formally acknowledges the vote of a parish as the virtual appointment of a minister, and says that he ought to be ordained *over again* if he have a new parish; and yet this is *never* done. There was lately a notice in a newspaper of the call of a professor in a college, to a Calvinistic society in Salem, Mass.; but he had been *once* ordained, and therefore it was said he was only to be *installed*, or as we should say, *instituted.* It is curious and even amusing, to see how Congregationalists are departing from their old notions about the ministry, and gradually approximating ours. No mean proof, by the way, of the silent and effectual operation of our wholesome and dignified views of the clerical order; though Mr. L. tells us that Episcopacy is an old story, and worn out, and foolish into the bargain. Methinks there is infinitely less folly in it than in a man's being so lost to self-respect as to gravely and deliberately cheapen his own office, till there are none so poor as to do it reverence. Mr. L. may care less for the respect of mankind than others, as his talents and learning may secure him from contempt; but if so, he is more happy than some of his brethren. A Unitarian minister once made a serious proposition to an Episcopalian, to have a consultation of clergymen of different denominations, to see if some measures could not be taken to arrest the disrepute into which the sacred profession was fast falling in New-England. *He* may see the day when he will rue his suicidal self-depreciation.

In closing, let me remind some of your readers that the *ministerial succession*, (a thing on which Presbyterians rely as much as we do, and which ought to divide them effectually from strict Congregationalists,) is not a perfect novelty for a Calvinist to maintain. President Stiles, who was quite lively on the Episcopal controversy, used to congratulate his brethren on their having ordination *through the Church of England*, as some of the early Puritans had been ordained by the English bishops. True, they were only Presbyters, but they were good enough bishops for his purpose.

Nov. 6, 1834.

For the Churchman.

MR. EDITOR,—In the Churchman's Almanac for the present year, (1834,) I stated my intention to print at the Press, before the occurrence of the great eclipse this month, a particular account of its times and aspects, calculated for the principal cities in our country. I have now, therefore, to ask the favor of your inserting the communication which accompanies this note. The calculations are founded on the "Elements" of the eclipse, published in the Berlin Jahrbuch and the British Nautical Almanac. The General Table is compiled chiefly from the calculations in the American Almanac, published at Boston.

New-York, Nov. 17, 1834. J. F. S.

GREAT ECLIPSE OF THE SUN,

Sunday, P. M., Nov. 30, 1834.

A REMARKABLE interposition of the MOON between the EARTH and the SUN, will take place on this day, and cause an *eclipse*, particularly interesting to the inhabitants of the United States.

It will be *total;* it will be *visible throughout our country;* and it calls for the more marked attention, as *the moon's shadow will not again fall on any inhabited part of the United States, for the long space of five-and-thirty years!*

On this occasion, the shadow will pass over the whole length of our continent, from N. W. to S. E.

PATH OF THE ECLIPSE.

The PENUMBRA, (that is, the Moon's *partial* shadow, where only a part of the Sun's rays are intercepted,) will *first touch the earth*, at a point in the Pacific Ocean, between the 40th and 50th degrees of north latitude, on the S. W. of Nootka Sound.

The UMBRA, or Moon's *dark* shadow, will move in the LINE OF CENTRAL ECLIPSE, along which the Sun will be *totally concealed* by the Moon. The line may be seen on a map, by uniting with a pencil mark the following points.

Long. (W. of Greenwich.)			Lat.	
	133°	50′	62°	50′ N.
	118	10	52	31
	109	36	45	56
	104	4	41	51
	99	34	38	48
	95	31	36	27
	91	39	34	37
	87	43	33	16
	83	31	32	25
	78	46	32	6
	72	51	32	33
	63	57	34	32
	49	39	39	39

This line, forming a dark path of about one hundred miles' width, will pass through the Russian possessions on our N. W. coast, and then through the Arkansas Territory, the north part of Mississippi, the middle of Alabama and Georgia, and the south part of South-Carolina.

Among the cities and towns in the line of the dark shadow, at all of which the eclipse will be TOTAL, are Little Rock, in *Arkansas;* Tuscaloosa, *Alab.;* Milledgeville, Augusta and Savannah, *Geo.;* Beaufort and Charleston, *S. C.*

TIMES OF THE ECLIPSE.

The Penumbra *first touches* the earth at 11*h.* 47*m.* A. M., (mean or clock time at New-York,) in long. 141° 2′ W. of Greenwich, lat. 43° 53′ N.

The Umbra *first touches* the earth, at 1*h.* 5*m.* P. M., long. 133° 50′ W. of Greenwich, lat. 62° 50′ N.

The dark shadow covers the whole earth, at 37 minutes past 1 P. M., New-York clock time.

The dark shadow *last touches* the earth, (lon. 49° 39′ W. of Greenwich, lat. 39° 39′ N.,) at 56 minutes past 2 P. M.

The partial shadow *last touches* the earth, (long. 57° 26′ W., lat. 17° 27′ N.) at 15 minutes past 4 P. M.

At New-York

The Eclipse begins, at	1*h.* 6*m.* 26*s.* P. M.
Greatest Obscuration,	2*h.* 27*m.* 47*s.*
Apparent Conjunction,	2*h.* 28*m.* 30*s.*
The Eclipse ends,	3*h.* 42*m.* 19*s.*
Duration,	2*h.* 35*m.* 53*s.*

General Table:

	Begins.		Greatest.		Ends.		Duration.	
At Albany, N. Y.	1*h.*	7*m.*	2*h.*	27*m.*	3*h.*	40*m.*	2*h.*	34*m.*
Augusta, Geo.	1	28	2	46	3	57	2	29
St. Augustine, Fl.	0	29	1	57	3	16	2	47
Baltimore, Md.	0	52	2	15	3	31	2	39
Beaufort, S. C.	0	32	2	0	3	20	2	48
Boston, Mass.	1	22	2	42	3	54	2	32
Charleston, S. C.	0	36	2	3	3	23	2	48
Cincinnati, Ohio,	0	5	1	30	2	50	2	46
Milledgeville, Ga.	0	14	1	43	3	5	2	50
New-Haven, Conn.	1	12	2	33	3	47	2	34
New-Orleans, La.	11	34	1	4	2	30	2	56
Newport, R. I.	1	22	2	41	3	54	2	33
Philadelphia,	1	0	2	22	3	38	2	37
Providence, R. I.	1	21	2	40	3	44	2	32
Richmond, Va.	0	48	2	12	3	30	2	42
Savannah, Geo.	0	30	1	58	3	19	2	49
Tuscaloosa, Al.	11	49	1	18	2	42	2	53

PHASES OF THE SUN.

TOTAL OCCULTATION. The sun will be *totally* eclipsed, at all the places along the Line of Central Eclipse.

At Beaufort, the *total darkness* will continue *a minute and three-quarters;* at Charleston, *a minute and a quarter;* at Savannah, *a minute and a half;* and at Tuscaloosa, *nearly two minutes.*

PARTIAL OCCULTATION. If a parallel line be drawn, six degrees of latitude N. of the Line of Central Eclipse, it will pass over all those places, where one-twelfth part of the sun's disc will not be hidden from view. In Astronomical language, there will be eclipsed *eleven digits* on the sun's southern limb. If another parallel be drawn, two degrees still farther north, it will pass near our city, and show those places, where the extent of the eclipse will be somewhat more than *ten and a half* digits.

At New-York, we are about eight degrees N. of the Line of Central Eclipse, and the digits eclipsed, in our latitude, will be 10.6.

OBSERVATIONS.

The Planet Venus. This planet, at the time of the Eclipse, will be at one of her nearest approaches to the Earth; and will probably be visible, at New-York, during the time of the sun's greatest obscuration, at about 28 min. past 2 o'clock. Her place will be E. S. E. of the sun, and her declination about 26 degrees.

The Thermometer, exposed to the sun, will exhibit remarkable changes. A great depression will probably be visible, during the time of the greatest obscuration.

The Lens will be deprived of its power to concentrate the sun's rays to a burning focus.

Loss of day-light. The sun's rays being refracted by the Earth's atmosphere, there will be much less loss of light than may be generally expected.

Effects on inferior Animals. These are often very remarkable, and have attracted the special notice of Naturalists.

Influence on Winds and Tides. This also, particularly where the eclipse will be total, merits observation.

Length of the Moon's shadow. The moon, being in perigee, or at one of her nearest approaches to the Earth, her shadow will not be so long as it would be, under different circumstances. Yet it will extend about two hundred and twenty-five thousand miles.

Eye-glasses. A piece of common window-glass, blackened by the smoke of a lamp or candle, is perhaps the safest and best protection for the eye. The darkest glasses of a sextant, however, may be used with advantage.

To the Editor of the Churchman.

SIR,—In your paper of 5th July last, I observed an announcement of the premiums to be offered by the Gen. S. S. Union for two best sets of Questions on St. Matthew and the Acts; the former to be prepared by the 1st day of December, 1834. In the announcement, it was stated that the Right Rev. Bishops of Connecticut, New-York, and New Jersey, were appointed a committee to prescribe instructions for the drawing up of said Questions, &c.; and that these instructions would be made public as soon as received by the Secretary. I have since been anxiously waiting to see them; but as the 1st of December is near at hand, and none have yet been prescribed, allow me to inquire, through the medium of "The Churchman," whether it is expected that those who intend to prepare Questions for the premiums will still have them ready by the 1st of December. I know of several individuals who intend to offer Questions, but who are waiting to know what instructions are to be prescribed for drawing them up. It would seem hardly fair that we should now be required to hand in our Questions by the 1st of December, when we have not yet had our instructions how to proceed. Respectfully,

A TEACHER.

THE CHURCHMAN.

SATURDAY, NOVEMBER 22, 1834.

TO CORRESPONDENTS.—The obituary notice of the Rev. Mr. Mortimer in our next. "Cæsariensis," "Truth," "Lenawee," and "O. N." are received.

CHRISTIAN INTELLIGENCER AND FOREIGN MISSIONS.—The Christian Intelligencer is pleased with our notice of the late meeting of the American Board of Commissioners for Foreign Missions, and asks, Why cannot Episcopalians join this Society? For the simple reason, we answer, that the Society sends forth missionaries who, as we think, have not been duly authorized to preach the Gospel. The Society know our views on the subject of Episcopacy. We do not believe that the Spirit of GOD is tied down either to the truth or to the positive institutions of the Gospel. GOD may and does work without either: but man may not work without both. For the same reason therefore that we refuse to work with a Unitarian, who leaves us on the truth of the Gospel, we must, in consistency, refuse to work with a Congregationalist or Presbyterian who leaves us on the order, or appointments on the Gospel. The former would be the more palpable incongruity because we can see more directly and more fully the use which GOD makes of TRUTH and the good he accomplishes by it; but both would be deviations from the course which GOD has, as we believe, marked out for his creatures to pursue. Let the American Board of Commissioners for Foreign Missions remove this objection: let them give us a pledge to send forth no other missionaries than such as have received Episcopal ordination, and the Episcopalians will pour their share of wealth into the common stock.

We are serious on this subject; and if we thought we should have a hearing we would say more. There are other reasons, besides the promotion of Missions, why we wish to meet the Dutch Reformed, the Presbyterian and the Methodist and Orthodox Congregationalist on common ground. In view of the increase of Romanism, we wish to see Protestant forces marshalled into one solid phalanx. We cannot meet other Protestants on their ground. We regard the form of Church government as a divine institution, and of course a vital point: they, at least many of them, regard it as a matter of expediency. If union, then, is really desirable, should not the latter concede to the former? Presbyterians and others misjudge us if they think it is any clannish feeling, or even a regard for a form of prayer, (much as we esteem our liturgy,) or the observance of sacred days, or other matters of less moment, that keep us aloof. It is more than this; it is a scruple of conscience, which they would not have us surrender, and which we cannot surrender if they would. We cannot find scriptural warrant for their ministrations; and though in point of *fact* we do not question their validity, yet in point of *right* we do question their lawfulness: and we cannot feel ourselves at liberty to achieve a good end by irregular or unlawful means. Surely this is fair and reasonable. Why then will not those who have no scruples of conscience against Episcopacy receive it? If other Protestants regard this as non-essential, ought they not, to avoid the guilt of schism, give up their objections to it and join us? If they regard Episcopacy as contravening a divine appointment, we wish they would take the subject into new and serious consideration, and compare notes, in a friendly way, with those among us who have given themselves most to the study of it. If the object on both sides be really the discovery of truth, it is "passing strange" that the question cannot be settled to the satisfaction of both sides. What does the Intelligencer say to this?

EPISCOPAL VISITATION TO THE SOUTH.—The Right Reverend Bishop Brownell of Connecticut, and the Rev. R. A. Henderson of Philadelphia, sailed from this port, on Monday last, in the ship Louisville, for New Orleans. The Bishop is accompanied by his wife, who seeks the restoration of her health by a winter's residence in the South, while he is engaged in the duties of his office in the States of Louisiana, Alabama, and Mississippi. Mr. Henderson goes to take charge of the French Evangelical Church in the city of New-Orleans. We congratulate the Church, in that region, upon an event which promises to give permanency to her institutions, and to extend the influence of religion in that region.—*Communicated.*

WE are requested to call the attention of our readers to the Catalogue of the Publications of "The Press," which appears on our third page this week—and particularly to notify them, that Books of Common Prayer, either with the NEW or OLD Psalms, may at all times be had at the "Press Depository," in every size and variety of binding.

In our next Number will appear a Catalogue of the Publications of the Sunday School Union of our Church.

RELIGIOUS SOUVENIR.—Key and Biddle, Philadelphia, have published the Religious Souvenir for 1835. It is got up in the usual beautiful style, and does great credit to the taste and enterprise of the publishers. The pieces, both in prose and poetry, have an attractive appearance, not a little increased by the beauty of the engravings. Appended to the work are obituary notices of its late lamented editor, the Rev. Dr. Bedell.

JOURNALS OF THE CONVENTION.—The Journals of the late Convention of our Diocese are published, and two have been forwarded to every parish in the Diocese,—one to the Rector, and another to the Vestry. The remainder are ready for delivery to such as are authorized to apply for them in behalf of the Vestries.

THE FAMILY MINSTREL.—We copy the following from the New-York Weekly Messenger and Young Men's Advocate:—

"We are requested to state, that the first number of this musical periodical (the prospectus of which appeared in our columns several weeks since) will be issued about the 10th of December next. Subscribers are desired to forward their names, &c., immediately, to the publishing office, No. 114 Nassau-street,—at the Book-store of H. Griffin & Co."

INTELLIGENCE.

BISHOP ONDERDONK'S VISITATION.

Twenty-sixth Sunday after Trinity, November 23, St. Paul's Church, Albany, Institution; 25, *evening*, Haverstraw.

APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Fourth Sunday in Advent, December 21, St. Philip's Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

Denmark.—Extract of a letter to the Editor of the Archives du Christianisme, dated August 12.

You know that a religious movement has been showing itself in Denmark, since 1825. Opposition has been growing more and more bitter, especially since the publication, by the Pastor Grundvig, of an answer to a publication of Professor Clausen, in which the author, [Clausen,] made a direct and bitter attack upon the fundamental principle of the Protestant Church, the doctrine of justification by faith. A controversy followed, which Clausen sustained with arms worthy of his cause, by causing Grundvig to be cited before the civil tribunal. Many publications appeared, of which it would be of no use to give an account here. A remarkable consequence of this controversy,—a consequence worthy of the attention of Christians in every country, is, that Christians in Denmark have seen, more and more clearly, the impossibility of living in Church-fellowship, [*Kirkesam fund,*] with those who oppose and calumniate their faith. It is not only the despotism * manifested in public instruction which has opened their eyes in this respect, but also the despotism exercised in the administration of the sacraments. This last has occasioned, for several years, especially at Copenhagen, some very serious affairs. Clausen, Pastor of the Church at Notre Dame, and Gad, Pastor of the Church of the Trinity, both notorious as zealous Rationalists, have, for a long time, allowed themselves in innovations, in respect to Baptism and the Lord's Supper, which not only were in direct opposition to the established ritual, but also, as to Baptism, reversed the primitive view of Christians concerning that sacrament. This excited the just discontent of Christians, and it happened repeatedly, after arbitrary changes in the liturgy used at Baptism and the articles of faith used in connexion with it, that, to the question, "Is it in this faith that you wish this child to be baptized," the answer was, "No." In consequence, more attention than before was paid to the subject of introducing changes into the ritual, and the government invited all the Pastors of the country to express their opinions on the subject. In many places, a great number of Pastors decided against the changes, and in particular, against the changes in the liturgy of Baptism, which Clausen endeavored to introduce by force and violence. Whatever might be the result, whether the liturgy was changed or not, the greatest confusion continued to prevail in the national church, [literally, the church of the state,] inasmuch as Christians were forced to present their children for baptism and instruction, and themselves for communion, to unbelieving Pastors, and unbelieving members of the congregations found themselves in similar forced relations to Christian Pastors, whose instructions, at heart, they despised and hated. It came to be considered, in consequence, one of the most pressing necessities of the national church, to break the parochial bonds; i. e. to permit each one, without regard to the boundaries of the parish in which he resided, to apply, for all religious ceremonies, and for whatever concerned his salvation, to a Pastor of his own choice; continuing meanwhile to fulfil all his civil obligations, pecuniary and others, to the Pastor of his own parish. In this way, all will be satisfied in respect to religious concerns, without injury to personal rights.

This project is sustained with ardor by all who love liberty of conscience, and to whom Christianity is precious; and many, who care little for Christianity, think the arrangement just. The unbelieving Pastors alone, with Pastor Clausen and his son, the Professor, at their head, cry out "fanaticism!" and oppose the arrangement! They make it very evident, that, while they proclaim themselves the champions of tolerance and charity, their object is, to impose their own opinions on those around them, and to fasten their yoke on men's consciences.

You will easily conclude, that a religious life, among this people, cannot be a life of uninterrupted joy. Meanwhile there have been, here and there, for the last ten years, manifestations of seriousness, especially in Fionia and Jutland. In Fionia, there has revived a want, a hunger, for the marrow of the Gospel, for the grace and mercy of GOD in CHRIST. A great number of souls have inquired, with the Philippian jailer, "What shall we do?" and not finding the answer in the rationalist sermons of their teachers, they have sought for it out of the Church, in the ancient writings of Christians, especially in the writings of Luther, and the Psalms of Brorson and Kingo. For the reading of these books, and to encourage each other in seeking for the grace of GOD and in growth therein, these Christians hold meetings in their own houses. Such is the origin of those religious conferences which are now held in many places, and which contribute, especially where they keep close to the word of GOD, to nourish and diffuse the spirit of Christianity. At the beginning, these awakened persons were persecuted by the world; not, indeed, so terribly as those of the Canton de Vaud, but yet with no little bitterness. At present, they are left in a tolerable degree of tranquillity.

At another time, I shall give you news from Norway and Sweden. I shall not fail to inform you of sech religious wants around me, as will interest your readers.—*Boston Recorder.*

* *L'arbitraire dans l'enseignement.* We have translated this, *despotism*, as no one equivalent English phrase occurs to us. The Danes are obliged by law to attend worship in their own parishes, and to hear whatever is preached by the Pastors of those parishes. While the Pastors preach according to the doctrines of the confession of faith established by law, the people are under the government of law with respect to religion; bnt when the pastor preaches just what he pleases, and the people are still obliged to hear him, whether they believe him or not, this is regarded as the unauthorized government of the individual will of the pastor,—*l'arbitraire*, which we have translated *despotism.* There has sometimes been something a little like this, among some who are thought to bear some resemblance to Rationalists, in Massachusetts.

Bohemia.—The Protestants have in Bohemia, forty-six churches; of which twelve embrace the Confession of Augsburg, and thirty-four the Helvetic Confession. Their number is estimated at 34,800. The greater part of them are poor. They are obliged, not only to provide for the support of their own pastors, but also to contribute to the maintenance of the Roman Catholic worship, and to pay tithes to the priests. A new Protestant community has been formed at Deutch Gablonz, near Reichenberg, in the circle of Bunzlau, whither many Germans have emigrated. They desire to build a chapel, and since 1820, have repeatedly requested permission from Vienna. But it was not till last year that they were enabled to commence erecting it,—their applications, till that time, having been in vain. Money is now collecting in Germany, to defray the expense.—*Boston Recorder.*

NOTICE.

BY Divine permission, a *Missionary Sermon* will be preached in the *Moravian Church* in Fulton near William street, on Sunday evening, the 23d inst., at 7 o'clock, and the half yearly *Collection* taken up in aid of *the United Brethren's Missions among the Heathen.*

NOTICE.

AT a meeting of a number of the clergy and laity of our Church, held in the lecture room of Christ Church, to hear from Dr. Cooke a statement of the wants and claims of the Episcopal Theological Seminary in Kentucky, it was unanimously

Resolved, that the meeting would adjourn till the last Thursday in November, and that the secretary should give notice to that effect in the Churchman.

Notice is, therefore, here given to the clergy and laity who were present at the meeting referred to, and to other Episcopalians, that on Thursdey next, the 27th day of November, the adjourned meeting will take place in the lecture room of Christ Church.

By order,
ALDERT SMEDES,
Secretary of Meeting.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, since his report of the 13th instant.

From the Female Association of St. John's Church, Johnstown, Montgomery county, N. Y., per their Rector, the Rev. U. M. Wheeler, *five dollars*, to be equally divided between the Domestic and Foreign missionary branches.

From John Lefferts, Esq., of Hempstead, Queen's county, N. Y., by the hands of Mr. John Moore, *fifty dollars* for the Green Bay Mission.

From the Sunday school children of St. Stephen's Church, New-York, by the hands of Mr. Samuel Brown, *thirty dollars* for the support and education of an Indian boy at the Green Bay Mission named HOBART ST. STEPHEN.

Nov. 19, 1834. JAMES SWORDS, Agent, &c.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of a donation of *fifty dollars* from John Lefferts, Esq., of Hempstead, Long Island, by the hands of Mr. John Moore.

EDWARD R. JONES, *Treasurer.*

Nov. 19, 1834.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society acknowledges the receipt of the following sums:

Oct. 22.	A donation from Miss Demill,	$2 00
Nov. 18.	A donation from Mr. Theron Wilbur,	5 00
	From six annual subscribers,	11 00
		$18 00

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, appointed *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt—

From Jacob Lorillard, Esq.,	$50 00
From sundry other individuals of this city, (particulars hereafter,)	70 00
From St. Mark's Church, Orange,	5 30
	$125 30

F. H. CUMING.

THE following sums toward the erection of St. John's Church, Fort Hamilton, Long Island, are very gratefully acknowledged, viz.

From	Rev Dr. Berrian,	$5 00
"	" Dr. Anthon,	10 00
"	Mrs. B. Corré,	5 00
"	Rev. Dr. Lyell,	5 00
"	Rev. Hugh Smith,	5 00
"	Rev. T. H. Taylor,	5 00
"	Rev. Dr. Hawks,	5 00
"	Rev. William Jackson,	5 00
"	Mr. I D. Beers,	5 00
"	Mr. Lewis Curtis,	5 00
"	Mr. David Austin,	5 00
"	Mrs. Margaret Jones,	10 00
"	Rev. Dr. Milnor,	5 00
"	Peter A. Jay, Esq.,	5 00
"	Mrs. Banyer,	5 00
"	An Englishman,	10 00
"	Mr. Goold Hoyt,	5 00
"	Mr. J. J. Hoyt,	3 00
"	William Johnson, Esq.	5 00
"	John Anthon, Esq.	5 00
"	Mr. E. W. Laight,	5 00
"	Mr. W. E. Laight,	5 00
"	Mr. Isaac Jones,	10 00
"	Henry Laight, Esq.,	5 00
"	Mr. Daniel Hadden,	5 00
"	Cash,	1 00
"	David S. Jones, Esq.	5 00
"	Cash,	2 00
"	Mr. J. E. Haight,	5 00
"	Mr. James Heard,	5 00
"	Miss Cornelia M. Heard,	5 00
"	Dr. Alexander Stevens,	5 00
"	Mr. Charles Graham,	3 00
"	Wm. Samuel Johnson Esq.,	5 00
"	Mr. H. Cary,	5 00
"	Isaac Lawrence, Esq.,	5 00
"	Cornelius Low, Esq.,	10 00
"	Philip Hone, Esq.,	5 00
"	Mr. Robert Ray,	5 00
"	Gen. James J. Jones,	5 00
"	H. C. De Rham, Esq.,	5 00
"	Mr. David Clarkson,	25 00
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Nov. 20, 1834. JAMES D. CARDER.

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46 *Lumber-street.*

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The Ocean.

The following fine verses, on a truly sublime and poetic subject, are from an Irish Magazine.

Likeness of Heaven!
Agent of power!
Man is thy victim,
Shipwrecks thy dower!
Spices and jewels
From valley and sea,
Armies and banners
Are buried in thee!

What are the riches
Of Mexico's mines,
To the wealth that far down
In the deep water shines?
The proud navies that cover
The conquering west—
Thou fling'st them to death
With one heave of thy breast!

From the high hills that view
Thy wreck-making shore,
When the bride of the mariner
Shrieks at thy roar;
When, like lambs in the tempest,
Or mews in the blast,
O'er thy ridge-broken billows
The canvas is cast.

How humbling to one
With a heart and a soul,
To look on thy greatness
And list to its roll;
To think how that heart
In cold ashes shall be,
While the voice of eternity
Rises from thee!

Yes! where are the cities
Of Thebes and of Tyre?
Swept from the nations
Like sparks from the fire;
The glory of Athens,
The splendor of Rome,
Dissolved—and for ever—
Like dew in thy foam.

But thou art almighty,
Eternal—sublime—
Unweaken'd—unwasted—
Twin-brother of Time!
Fleets, tempests, nor nations
Thy glory can bow;
As the stars first beheld thee,
Still chainless art thou!

But hold! when thy surges
No longer shall roll,
And that firmament's length
Is drawn back like a scroll;
Then—*then* shall the spirit
That sighs by thee now,
Be more mighty—more lasting—
More chainless than thou.

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Continued from p.* 764.)

The changes among the clergy, other than those noticed above, have been as follows:—

The Rev. Parker Adams, I regret to say, has been compelled by ill health to resign the rectorship of St. Stephen's Church, New-Hartford, Oneida county. The Rev. William Allanson, Deacon, resigned the late missionary station at Hobart, Delaware county, where he was succeeded by the Rev. David Huntington, late missionary at Harpersville, Broome county, and is now the missionary at Stillwater and Mechanicsville, Saratoga county. The Rev. Ethan Allen, Deacon, officiates at Penfield, Monroe county. The Rev. Amos G. Baldwin has resigned the missionary station at Turin, Lewis county, where, as before mentioned, he is succeeded by the Rev. Edmund Embury, Deacon. The Rev. Hobart M. Bartlett has removed, with a letter of dismission, to the Diocese of Virginia. The Rev. Alva Bennett has removed from Troy, and entered into the service of the Domestic and Foreign Missionary Society of our Church, as the missionary to Key West, Florida. The Rev. Geo. Bridgman has transferred his canonical residence to the Diocese of Tennessee. The Rev. David Brown has resigned the missionary station at Lockport, Niagara county, where he is succeeded by the Rev. Orange Clark, who has resigned the charge of St. John's Church, Delhi, Delaware county, and has entered into the service of the Domestic and Foreign Missionary Society, as missionary at St. Augustine, Florida. The Rev. Moses Burt has resigned the mission at Amsterdam, Montgomery county, and West-Charlton, Saratoga county, and taken charge of that at Cairo, Greene county, which had been relinquished by the Rev. Ephraim Punderson.

The Rev. David Butler, D. D., after serving with singular fidelity and success the parish of St. Paul's Church, Troy, as the Rector thereof, for about thirty years, and seen it rise, by the Divine blessing upon his labors, from the small beginning of some two or three families, until it could provide for itself a church of humble size, and then enlarge that church, and then build another of dimensions and beauty little inferior to those of any in the Diocese, and then furnish the materials for another parish, which is growing steadily and prospering well, without detriment to the older one, has resigned that office, in consequence of infirmities incident to his venerable age. These, however, prevent not his still often raising within those walls, where it was so long heard, that voice which his people always loved to hear in the prayers, the praises, and the instructions of the sanctuary. His retirement, I am happy to say, is on terms, touching his temporal comfort, rendered just by the claims of his long and faithful ministry, and reflecting great credit on a parish ever distinguished for the honorable and liberal manner in which it uniformly fulfils its obligations to the Church. It is truly refreshing, in these times when both clergy and people seem so unfortunately given to change in reference to the pastoral connexion, to see a good old man, under whose ministry in one parish a whole generation has grown up, now that the vigor of his days has been spent in its service, retiring on the affections of his people, who deem it a privilege to continue to the last to minister to his support and comfort.

The Rev. Isaac Peck, formerly the assistant Minister of St. Paul's, has become Dr. Butler's successor in the rectorship. The Rev. James D. Carder has resigned the charge of St. John's Church, Ithaca, Tompkins county, where he is succeeded by the Rev. Ezekiel G. Gear, who has relinquished the mission at Brownville and Watertown, Jefferson county, and has become the Rector of the newly-incorporated St. John's Church, Fort Hamilton, Long Island. The Rev. Francis H. Cuming, finding his duties in this city, as Secretary of the General Protestant Episcopal Sunday School Union, inconsistent with the proper charge of the parish of St. Paul's Church, Castleton, Staten Island, has resigned the rectorship of that church, where he was succeeded by the late Rev. Wm. P. Curtiss, whose decease I noticed above. Mr. Cuming has since become the Rector of the newly incorporated Emanuel Church, in this city, for the building up of which, in a neighborhood peculiarly destitute of our services, his long experience and success in missionary labor constitute a valuable and highly promising qualification.

In consequence of the removal to Duck Creek, near Green Bay, of such of the Oneida Indians as belonged to our Church, the mission at Oneida Castle has been transferred to the neighboring village of Oneida Castleton, where the Rev. Solomon Davis, the former missionary at the Castle, is now bestowing his labors.

The Rev. Palmer Dyer has resigned the missionary station at Syracuse, Onondaga county. The Rev. John F. Ernst, Deacon, has removed from Geneva College to Batavia, Genesee county, where he has charge of an academy. The Rev. Isaac Garvin, Deacon, is officiating at Wethersfield and Sheldon, Genesee county. The Rev. David Griffiths has been regularly transferred to the Diocese of North-Carolina. The Rev. Abram B. Hart has relinquished the mission at Malone, Franklin county, where he is succeeded by the Rev. Amos Pardee, and become the Rector of St. Andrew's Church, in this city. The Rev. Burton H. Hickox has become the Rector of Grace Church, Rochester. The Rev. James T. Johnston has transferred his canonical residence to the Diocese of Virginia. The Rev. Ravaud Kearny has become the missionary at Avon, Livingston county. The Rev. William L. Keese has resigned the rectorship of St. Paul's Church, Albany, where he is succeeded by the Rev. Joseph H. Price, who has been canonically transferred to this Diocese from Massachusetts, and has removed, with a letter of dismission, into Connecticut. The Rev. William H. Lewis has, in the same manner, removed to Massachusetts. The Rev. Timothy Minor, Deacon, is the missionary at Constantia, Oswego county. The Rev. George H. Norton, I rejoice to say, has so far recovered from the illness which, at the period of the last Convention, separated him from all pastoral duty, as to be able to resume in part his sacred functions in his old parish of St. Paul's Church, Allen's Hill, Ontario county. The Rev. Marcus A. Perry has relinquished the mission at Holland Patent, Oneida county, and the Rev. George S. Porter that at Fredonia, Chatauque county, where he is succeeded by the Rev. Lucius Smith. The Rev. Thomas Pyne has become the Rector of the newly incorporated St. Paul's Free Church, in the city of Brooklyn. The Rev. Joshua M. Rogers has removed, with a letter of dismission, to the Diocese of Pennsylvania, and the Rev. Samuel Rowlands to that of North Carolina. The Rev. Samuel Seabury has relinquished his connexion with the Flushing Institute, and now, beside attending to his duties as Editor of the Churchman, is officiating in the newly incorporated Church of the Nativity, in this city. The Rev. Addison Searle has regularly transferred his canonical residence to the Diocese of Michigan. The Rev. James Selkrig has relinquished the mission at Jamesville and Pompey, Onondaga county. The Rev. Erastus Spalding, Deacon, is the missionary at Sodus, Wayne county, and Vienna, Ontario county. The Rev. James M. Tappan has relinquished the mission at Stillwater and Mechanicsville, Saratoga county, and is the Rector of the newly incorporated Trinity Church, Watervliet, Albany county. The Rev. Jonathan M. Wainwright, D. D., has resigned the Rectorship of Grace Church, in this city, and removed, with a letter of dismission, to the Diocese of Massachusetts, being succeeded here by the Rev. Thomas H. Taylor, who has been canonically transferred from the Diocese of South Carolina. The Rev. Henry S. Attwater is the missionary at Little Falls, Herkimer county. The Rev. Henry R. Judah, having been canonically transferred from the Diocese of Connecticut, has become the Rector of St. John's Church, Troy. The Rev. Joseph H. Nichols, Deacon, has been received into this Diocese, on a letter of dismission from the Bishop of Virginia. The Rev. John P. Robinson, Deacon, has been similarly received from the Bishop of Ohio, and is the Minister of the newly incorporated Trinity Church, Stafford, Genesee county. The Rev. William P. Page, Deacon, has removed in the same manner by a letter from the Bishop of Massachusetts, and is the missionary at Geneseo, Livingston county. The Rev. George E. Winslow, M. D., Deacon, has been received into this Diocese on a letter of dismission from the Bishop of Virginia.

The present number of candidates for Orders in this Diocese is 39, viz. Charles Sherrett, John D. Ogilby, Daniel V. M. Johnson, Joseph L. Darrow, M. D., John French, Libertus Van Bokkelen, Richard Cox, Pierre T. Babbit, John W. Brown, Clement M. Butler, Henry H. Prout, Frederick F. Peake, John F. Fish, Henry L. Storrs, Benjamin M. Yarrington, John Johnstone, Reuben I. Germaine, Henry Lawrence, James D. Nicholson, Thomas Bonsall, William Tatham, Charles W. Hackley, F. A. P. Barnard, William F. Walker, William Morris, John B. Kerfoot, William E. Eigenbrodt, Hilyard Bryant, Asa Griswold, Anthony TenBroeck, Lloyd Windsor, George Ogle, James M. Fenn, Charles Ackley, Solon W. Manney, William H. Purviance, Samuel Penny, Ferdinand Rogers, John L. Watson.

Of these, 19, viz. Messrs. Johnson, Darrow, French, Cox, Babbit, Brown, Butler, Prout, Peake, Fish, Storrs, Yarrington, Johnstone, Germaine, Lawrence, Nicholson, Walker, Eigenbrodt, and Purviance, are students of the General Theological Seminary.*

John P. Lathrop has received a letter of dismission as a candidate, to the Diocese of New-Jersey, Bryan B. Killikelly and Walter E. Franklin to Pennsylvania, and David I. Berger to Kentucky.

Manuel Fetter, John L. Van Doren, and John Garrett, have, at their request, had their names erased from the list of candidates.

I feel it to be my duty, brethren, to advert here to a topic which has long most seriously occupied my mind. The rapid growth of this Diocese, for which we have so much cause to be thankful to the great Head of the Church, and the consequent increasing burden of care and labor essential to its due episcopal supervision, must before long, force upon us a case calling for an important change in our ecclesiastical polity. The anxious reflections with which my mind has been long occupied on the subject, have found sympathetic movements in the minds of valued friends who have counselled with me on this most interesting point, and whose views of it are of that well-ordered character which befit a Churchman's approach to any important change in the established polity of his Church. The time must come, brethren, and perhaps it may not be long distant, when this Diocese will be too great for unshared supervision. The deep solicitude with which this conviction has been accompanied in my mind has been increased by the many difficulties which surround the subject. It is not to be lightly approached. It calls for the deep thought and deliberate investigation of those best qualified to consider it—the experienced, enlightened, and judicious friends of the Church, whose minds have been long exercised on her concerns, and who are well versed in her principles, and well experienced in her institutions. To such—deeming any more detailed reference to the subject, on the present occasion, as premature—I leave it for their reflections and their prayers, and when they shall think it best, their action.

It is of the utmost importance, brethren, that the attention of the Diocese be called to the state of the missionary fund. The Education and Missionary Society has found it utterly impracticable to enlarge our missionary operations to any thing like the extent to which they are called for, and in which they would confer the greatest benefit upon the cause of religion and the Church. The mortifying fact that the fund is now, or during our present session will be, more than two thousand dollars in debt to the Treasurer, must prepare you to hear that any increase of missionary operations is not to be expected, unless the Church provides the means with much greater liberality. Several stations have been discontinued during the past year; and several others, in justice to the claims of their poorer and feebler brethren, even if the deficiency of funds did not demand the same step, must soon be left to their own resources.*

Our other excellent societies too, those for distributing the Bible, the Book of Common Prayer, and religious Tracts, it appeared at their anniversary, last evening, are greatly in need of more liberal support. Our education funds, also, are in such a state as to render it impossible to meet the pressing calls that come to us, constantly and from all quarters, for the aid of young men from whose preparation for the ministry the greatest good might be anticipated. And the Protestant Episcopal Press, as a powerful engine for promoting the enlargement and welfare of the Church, urges a claim upon the patronage of her members, which cannot be unheeded without injury to her holy cause.

Indeed, brethren, the times, the circumstances of the Church, and the call for our doctrines, services, and institutions, which is constantly reaching us from all parts of the land, bid us do heartily all that we can do in promoting the cause of the faith, order, and worship, which bring Christians into that Apostles' fellowship which constituted the glory of the Church when the impress of its divine Founder and his inspired ministers was fresh upon it.

But let us never forget, beloved brethren, that if we would serve that Church as Christians should, our continuance in the Apostles' fellowship must not be merely outward, but in spirit and in truth. It must be manifested by that renewal of the heart which cometh down from above, and which produces conformity in all things, to the will and law of Christ, that evangelical piety and purity of character, without which all outward connexion with the Church, and all participation in its concerns, will avail us nothing in the great day of final account.

Benjamin T. Onderdonk.

New-York, October 3, 1834.

* Since the Convention, Messrs. TenBroeck, Ackley, Manney, and Rogers, have joined the Seminary, making the whole number of students from this Diocese, 23.

* It should be borne in mind that the object of our missionary operations is to *extend the borders of the Church*, not to relieve vestries of a part of the expense of supporting their ministers. As the relative position of parishes, which enjoy the benefit of the fund, to the Society, does not appear to be generally understood, I subjoin the following regulations adopted by the Missionary Board.

Of Missionary Stations, Missionaries, and the Missionary Committee.

1. Missionary Stations may be appointed by this Board at any meeting.

2. When two or more places are named together as a Missionary Station, and either of them shall separate itself from the connexion, except with the consent of this Board, the congregation so separating itself shall cease to participate in any benefit of the Missionary Fund.

3. In addition to the place or places named as a Missionary Station, the Missionary of that station shall supply such other contiguous place or places, and with such frequency, as may be directed by the Bishop, or in case of a vacancy in the episcopate, or the Bishop's inability to act, by the Missionary Committee hereinafter provided for.

4. Missionaries shall be appointed, on the nomination of the Bishop, by a Committee, to be denominated *The Missionary Committee;* which Committee shall consist of the Bishop of the Diocese, as Chairman *ex officio*, and two clerical and two lay members of this Board, to be elected, by ballot, at the first meeting of the Board after the annual meeting of the Society. Vacancies in the Committee, at any time occurring, may be supplied at any meeting of this Board. In case of a vacancy in the episcopate, or the Bishop's inability to act, a clerical member of the Board shall be chosen by the same, by ballot, as Chairman of the Missionary Committee, to serve during the continuance of the emergency; in whom the right of nominating Missionaries shall be vested. The Missionary Committee shall report its proceedings to this Board at each stated meeting.

5. Whenever a Missionary of this Society shall be also the Minister of a parish, his connexion with that parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture, by that parish, of the benefit of the Missionary Fund.

6. The missionary stipend shall, in all cases, be considered as attached to the *station*, and payable to the Missionary only as belonging to that station. And the stipend shall, in all cases, be paid to the Missionary directly, and not through the vestry of any parish at that station; nor shall it be considered as forming a part of any contract between such vestry and the missionary.

7. The Annual Reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the episcopate, to the Missionary Committee, by or before the fifteenth day of September in each year. It is also expected that the Missionaries, and their congregations, faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society; and that the Missionaries report, from time to time, to this Board, what may have been accomplished in this way, and all other matters relating to their several stations which they may deem interesting and important to be known.

MISSIONS.

JOURNAL OF THE REV. MR. WOLFF.

(*Continued from p.* 764.)

HISTORY OF CASHMEER.

On the 17th of October I was introduced to his Royal Highness Sheer Singh. On my entering the palace the soldiers presented their arms, and a salute was fired as if I was the Governor General of India. Sheer Singh received me in the most familiar and kind manner; asked me to sit at his right hand, and put my hands on his knees. His room was so crowded with glass and silver dishes and chandeliers, that it looked like a large shop in Oxford-street. The prince introduced me to three pundits, (learned men;) they were Brahmins, and their names were Sadram Raasdan Saheb, Beydeadar and Ganadar Pundit. They told me that Brahmah was born of a water-lily. I explained to them my faith, and spoke to them about the sin of idolatry.

His Royal Highness desired me to send him four things from India:—1st, a Persian Testament. 2d, an English and French teacher, (he has already commenced to learn French from Messrs. Allard and Ventura, and can sign his name in French.) 3d, an English cook; and 4th, a person to keep plates and spoons in order, according to the English manner. He showed me a fine manuscript history of Cashmeer, written by Khojeh Mohummud Ahsem. He told me that he was very anxious to see Calcutta, and the Lord Saheb and the Lady Saheb—i. e. Lord and Lady William Bentinck.

I called then on Mohummud Shah Nakhshbande, who is of the family of the Arabian pseudo-propet, and descended from the ancient royal house of Tashkand, whose ancestors, in the early years of the Hejira, came to Toorkestan. He is immediately descended from Khojeh Shah Neas, the son of Khojeh Abdool Raheem Nakhshbande, who thrice performed pilgrimage from Toorkestaon to Dehlee and Mecca, and finally, at the advice of his pious Moorsheed,* spent the rest of his days in Cashmeer. Mohummud Shah Nakhshbande is a great friend to Europeans, and was very kind to me. He speaks the Tartar as well as the Persian language. He is revered as a holy man by all the Mussulmans of Toorkestan, who send him money: the great men are his Moreeds, or disciples, and there are continually 200 or 300 people from this country in his house. There I met with three young Moollahs from Yarkand, who were on a pilgrimage to Mecca; for last year the cholera had raged at Yarkand, daily carrying off thousands of the Khetaj (Chinese) and Oosbeks to the grave, and the mother of these young men said to them—"Now God the Lord of all creatures has saved you from this evil, go therefore to the tomb of the prophet, and offer up your vows of thanksgiving." They called the chief Moollah to their house, and when he had read aloud the preface to the Koran, they stroked down their beards according to the ancient custom of the Oosbeks, and saying to their mother, "Khoda Hâfiz! God preserve you!" they set out for Ladak, and travelled there with a caravan in twenty days, visiting three places of pilgrimage on the way: 4½ miles from Yarkand to Altoon Buzurk, 4½ miles to Tushkuk Osta, and 4½ miles further on the way to Kolkaja.

* Some of the Mussulmans have a kind of spiritual guide, whose advice they follow, considering it to be inspired by God.

At Ladak they were received into the house of a Cashmeer merchant, for whom they had a letter: they remained with him nine days, and then travelled on to Cashmeer, where they arrived after a journey of twenty days. On their arrival they sought out their Moorsheed, Mohummud Shah Nakhshbande, and they had been nearly five months in his house when I met them there. I invited them to travel with me as far as Dehlee on their way to Mecca, at which Mohummud Shah Nakhshbande and they expressed themselves highly rejoiced. To give you an idea of the learning of these youths, I will mention that one knew the Koran, and the second a book called Secunder Nameh, or the life of Alexander the Great, written in Persian. It was chiefly from them that I obtained my information about Yarkand, and I will therefore state it all here. Near Yarkand is the considerable town of Akso. The other neighboring cities are—Kashgar,—Yeng Hazar,—Koja,—Eele,—Kara,—Torban,—and Komol. The city of Khotan is twelve days' journey distant. The governor is subject to the Emperor of China. There are three colleges at this place, and the Caadi, named Baake Akhoond, is said to be a very learned man. At Yarkand there are three mosques, (Adena-musjid,—Khaneket,—and Mikhloshe Gerlek,) and nine large medressas, or colleges.

1	Kaluk	Medressa.
2	Kone	ditto.
3	Yankee	ditto.
4	Kook	ditto.
5	Ok	ditto.
6	Beylowak	ditto.
7	Haway Bek	ditto.
8	Akbut	ditto.
9	Abdalsheer Beyk	ditto.

In the city there are five caravanserais; I mention their names in order to show from what directions merchants come to this distant place. 1, Seray Kashgar; 2, Seray Antijan; 3, Seray Khotan; 4, Seray Badaghjan; 5, Seray Cashmeer, which may be read, Seray for the merchants of Kashgar, the merchants of Antijan, &c. Moreover I learned the names of the principal Muhallahs in the city of Yarkand. 1, Altoom Muhallah; 2, Khandak Muhallah; 3, Goorbagh Muhallah; 4, Ashor Bekekol Muhallah; 5, Neas Khojeh Kol Muhallah; 6, Khader Gerlek Muhallah; 7, Timoroo Khojeh Kol Muhallah, &c.

The people of Yarkand call themselves Tartar: a name not known at Bokhara. Fifteen years ago, one Akhoond Lok Suleiman, an Armenian, came to Yarkand, but so much is certain, that there are no Jews there. It is inhabited by Oosbeks, who have been under the government of China for the last 70 years. Formerly the place belonged to the government of Bokhara; the Chinese took it after a bloody war of twelve years' duration. The people of Yarkand say that the King of Bokhara gave it up, moved by compassion, seeing that he had killed millions of Chinese.

There are now at Yarkand two governors, a Mussulman and a Chinese. The first is the civil, and the second the military governor, and their title is Wank. The name of the present Mussulman governor is Wank Abd Arrahman Beyk Lik, that of the Chinaman Wank Amban: every three years the civil governor is obliged to appear at Pekin. The journey is made in six months, and he is conducted from station to station, without being allowed to walk about, or leave his lodgings. So jealous are these people! The post goes in 40 days. The Russian caravans are not allowed to come to Yarkand, but to the neighboring city of Eele, whence the natives bring on the merchandise. Five years ago Jehangeer Koja, a Mussulman Syud, and a descendant of the former kings of Chinese Tartary, assembled his Moreeds (disciples) and persuaded them to proclaim him King of Yarkan. They went armed to the mosque, and put to death a Chinese soldier, and a commissary sent by the Emperor to inquire into the cause of this deed, shared the same fate. This was the signal for a general revolution. The King of Antijan sent 12,000 men to the assistance of Jehangeer Koja, who then put down the Chinese authorities, exiled the Chinese merchants, and killed the imperial troops without number, until it happened that he was taken prisoner, and sent to Pekin. On account of his royal blood he was kept here without being ill treated; but his followers, who had fled to Lassa, were brought back to Yarkand and put to death.

Now to return to the description of Cashmeer. There are two historical accounts of this country, one written according to the traditions of the Hindoos, and the second according to the Mahommedan legends, but the one is as fabulous as the other.

The Hindoos say that Cashmeer, or as it should be written Kashmir, was formerly called "Kashaf mar"—i. e. "the throne of Kashaf"—who was the grandson of Brahmah; the whole valley was covered with water on which the wife of the genii Shawjee resided. Kashaf was praying: the wife of Shawjee asked what he was praying for; he replied,—"I wish to make a garden; put away this water!" Shawjee struck his staff into the lake, so that the earth beneath became hollow, the waters sank under ground, and Kashaf made there a garden.

The Mussulman tradition is,—that the waters were driven away by the genii of Solomon, when he was borne hither through the air on his throne: for the Mahommedans are taught that Solomon had power not only over all the living creatures of this world, but over the genii, and the very elements; and they believe that at his command a strong wind would bear up his throne, and carry him wherever he would;—the genii attending to serve him, and a cloud of birds flying above, to shade him from the rays of the sun. There is a mountain at one end of the lake in this valley called Tahkt-e-Suleiman, because, say the people, Solomon set his foot on this when he sailed over Cashmeer in this manner. The following are some notes which I made upon the history of this country: they are not very connected, but I state them as I got them.

At first anarchy prevailed among the people of Cashmeer, therefore they sent to Mutra for a Rajah, who governed them for a while; but when he died, the people disregarded his descendants, and brought another Rajah from Jummoo. The name of the first Rajah was Oognam, of the second Damooda, and after these reigned Rajahs Juswatee, Lair Kishen, Kalkand, Suntur, Gooter, Basram, Janek, Jay Narain, Asnack, Jakook, Ashek, Kashek, Rashek, and Anegan. The last named Rajah built the town of Abapoor, in the district of Bagel, 18 English miles from Cashmeer.

After these fifteen kings, (the periods of whose reign were not specified,) came,

1	Rajah Kishen,	who reigned	34	years.
2	Rajah Pagan,	"	53	"
3	Rajah Inderjeed, (his son,)	"	36	"
4	Rajah Barawaud,	"	30	"
5	Rajah Barna Yarced, (from Malua,)	"	32	"
6	Rajah Sanjar, (his son,)	"	30	"

Rajah Sanjar had no issue; he was succeeded by Rajah Pegimal, who reigned but eight years, and then followed Rajahs 1, Pijender; 2, Raaj; 3, Micawahan; 4, Seibastin: Rajah Seibastin had two sons, Harran and Porunman; the first ascended the throne, and the second became his Vizeer: after four years, Harran was succeeded by his brother's son Perwarrin, after whom reigned Rajahs Pexermanat, Palawaat, and Sahadeo. Sahadeo sat on the throne for nineteen years, and was the last of the Rajahs.

Solkador khan came from Toorkestan with 70,000 soldiers, and laid waste Cashmeer; Rajah Sahadeo fled to Kistwaur, and Solkador-khan remained ruler over his country: Rajah Rinjoo Shah from Thibet was thus converted to the Mahommedan religion. He said, "Whomsoever I shall first meet in the morning, the faith of him will I embrace." He met Bulbul Shah Bagdad-ee, who came all the way from Bagdad to Cashmeer in one night. Sooltan Shumsooddeen, of the children of Gour Shah, came to Cashmeer and lived as a dervish. The following fakeers contributed to promote the Mahommedan religion in this country: 1, Shah Neeamut Oollah Walee—2, Meer Weese—3, Syud Sharfooddeen—4, Sooltan Sahabooddeen, King, (he erected the street called Muhullah Sahabooddeen poora)—5, Shah Emeer, King—6, Sooltan Alabooddeen, King—7, Sooltan Kootubooddeen, King. In the time of the latter monarch, arrived at Cashmeer the fakeer Syud Ali Humadani, who converted many to Islam, and reformed the Mussulman discipline: after Sooltan Kootubooddeen, reigned Sooltan Secunder Patshikan, who destroyed the idols at Cashmeer: in his time flourished here the fakeers Harrat Emeer, Syud Hyder, and Syud Kamal. Sooltan Secunder left the throne to his son Sooltan Ali, who, aftor a reign of six years and nine months, was succeeded by Zein Alabaddeen, and went to Mecca. His son, Shah Khan, was brought bound to Samarcand by Tammerlane; after the death of this monarch, he remained for a while longer at Samarcand where he learned to make paper, carpets, and saddles, the art of book-binding, and midwifery, and then returned to Cashmeer, in the hope of being able to secure the throne on his father's death.

Sooltan Ali returned from Mecca as a fakeer; when he came to Jummoo, the people persuaded him to put aside his fakeer's garment and assume the royal robe. He went to Baklee, near Cashmeer; Sultan Zein Alabaddeen marched against him, defeated, and took him, and he died in prison. Sooltan Zein Alabaddeen collected a library at Cashmeer, and he greatly established the Mahommedan religion, therefore he was styled Behauder! glorious King! He conquered Great and Little Thibet. He defeated the King of Kashgar, and established seven villages: Senakoot, Senapoor, Senadit, Seenagur, Sena Gadal, Sena Lang, and Sena Baza. He was succeeded by his son Hyder, in the year 880 of the Hejira. Hussan Shah, the son of Hyder, was a profligate and a tyrant; the people of Beloolpoor rose against him, and went over to Tartar Khan of Lahore, who came to Cashmeer, and burnt the mosques. Shemsooddeen, a fakeer from Persia, introduced the tenets of the Sheah sect into Cashmeer. He became King, and was severally succeeded by Ismael Shah, Ibrahim Shah, Futteh Shah, Ausuk Shah, and Dowluk Jack. The latter rose from the grade of a menial servant to be King. In his time occurred an earthquake, which placed the village of Hosseinpoor upon the site of Hussanpoor, and the village of Hussanpoor upon the spot of Hosseinpoor. Dowlut Jack was dispossessed of his throne by Ghazi Khan, who took Thibet. Lastly, in the time of Youssouf Shah, Acber Shah took possession of the country, and the period of his rule is referred to as the golden age of Cashmeer.

In the year of the Hejira 1078, Arungzebe Alumgeer came here from Dehlee, and as is well known, lavished great treasures in beautifying the valley. During his reign lived the celebrated fakeers Khawajee Kasim, Hafiz Sadek, Maysofe and Mohummud Farookh. In later years Cashmeer fell into the hands of Ahmed Shah, who founded the Doorranee monarchy, and it remained with his successors till it was conquered by Runjeet Singh.

(*To be continued.*)

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